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DISCIPLINE

INDIANA YEARLY MEETING

1905



mrs. Jane P. Martin

Summitville
Ind.



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SOCIETY OF FRIENDS. INDIANA
YEARLY MEETING.
DISCIPLINE OF INDIANA YEARLY
MEETING OF FRIENDS
OF

Indiana Yearly Meeting of Friends

Being the Constitution and Discipline of
the American Yearly Meetings
of Friends

With the Additions Adopted by
Indiana Yearly Meeting

Printed by direction of Indiana Yearly Meeting, held at Richmond,
Indiana, Tenth month, 1904

THE NICHOLSON PRESS
RICHMOND, INDIANA
1905

Allen County Public Library
900 Webster Street
PO Box 2270
Fort Wayne, IN 46801-2270

P R E F A C E

This edition of the Discipline including "The Introduction," The Historical Sketch," and other Additions was printed by Direction of Indiana Yearly Meeting of Friends, as may be seen by its Minutes of 1900, 1901, 1902, 1903 and 1904.

CHRISTIAN DISCIPLINE

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INTRODUCTION

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

By the term *discipline*, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian Church. The Meetings for Discipline are, of course, for the purpose of carrying those objects into effect; their design was said by George Fox to be—the promotion of charity and piety.

It can not be said that any *system* of discipline formed a part of the original compact of the Society. There was not indeed, to human appearance, anything systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend, of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held, in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know His will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in His name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and His teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian Church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the liberty of the Gospel from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose, of course, peculiar duties of the associated persons toward each other. Christianity has ever been a powerful, active and beneficent principle. Those who truly receive it no more "live unto themselves;" and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church: "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society: we shall select one which we believe may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his memoirs, speaking of his own state soon after his conviction, which was in 1665, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself:—

"The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve Him, and to serve the least of his people among whom I walked;; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counselor of those that were tempted in like manner as I had been: yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honor that cometh from God only."

Thus, then we believe it may be safely asserted, there never was a period in the Society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute discipline did not exist. But, as the number of

members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangement for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found in its particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the Society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his Journal, that some meetings for discipline were settled in the north of England, so early as 1653. The first General Meeting, of which we are aware that any records are extant, was held at Balby, near Doncaster,

in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which he says "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton in 1660, "for the affairs of the church, both in this nation, and beyond the seas;" and he says that he had recommended the establishment of this meeting several years before, when he was in the north; "for many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends' books and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond the sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we

did their work, and would pass away peaceably and lovingly."

Next to the General Meetings we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body as the Monthly Meetings now have among us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings of the county, two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonored God; and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run into debt, and so bring a scandal upon the truth. Friends may give notice to the Quarterly Meetings (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them

again by the truth, and by the truth and power of God bring them to God again.

It appears to have been with our Society as it had been with the primitive church, that the care and provision for its poor members was among the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted Society were far from opulent; but they proved themselves rich in charity, as well as in faith and hope; and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless among the practical arguments which at length extorted the commendation even of their enemies.

A second, and perhaps contemporaneous, object of the meetings, for the discipline of the Society, was the obtaining of redress for those illegally

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prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges, and the government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the Society. Mar-

riage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline in early times which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced it was soon reminded of our Lord's declaration: "It must needs be that offenses come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly; and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection as were the principles of religious liberty advocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is a good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning Gospel order, though the

doctrine of Jesus Christ requireth his people to admonish a brother or sister twice before they tell the church, yet that limiteth none so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her, but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such brother or sister be seasonably and effectually reached unto and overcame, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church.' "

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly Meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the

useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the Society he labored diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says, in his Journal: "Whereas, Friends had had only Quarterly Meetings, now truths were spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation." In 1667 he labored most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668, he thus writes: "The men's Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men's Monthly Meetings in those countries, for they had their Quartely Meetings before." These Monthly Meetings, so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the

free course for which he was so anxious to promote. With reference to this subject, he observes, in one of his epistles: "The least member in the church is serviceable, and all the members have need one of another."

The Quarterly Meetings from this time received reports of the state of the Society from the Monthly Meetings, and gave such advice and decisions as they thought right; but there was not, until some years after this period, a general Yearly Meeting at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

In the year 1672, a General Meeting of ministers was held at Devonshire House, London: among its proceedings we find the following minute, in which we trace the origin of the Yearly Meeting, constituted as it now is of representatives from various parts of the kingdom. "It is concluded, agreed, and assented unto, by Friends then present, that, for the better ordering, managing, and regulating of the public affairs of Friends relating to the truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsunweek, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively."

This representative Yearly Meeting met at the time proposed in 1673, and came to the conclusion, that the General Meeting, constituted as it then was, "be discontinued till Friends, in God's wisdom, shall

see a further occasion; and it was further agreed, that the General Meeting of Friends who labor in the work of the ministry, do continue as formerly appointed." This meeting of Friends of the ministry appears to have been regularly held annually from this time to the year 1677 inclusive.

In 1675, a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they are contained in an epistle, and are thus introduced: "At a solemn General Meeting of many faithful Friends and brethren concerned in the public labor of the Gospel and service of the Church of Christ, from the most parts of the nation." This document is signed by eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society; and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677, it was agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly, in 1678, the representative Yearly Meeting assembled in London, and, after agreeing upon several matters, the substance of which was conveyed to the various meetings of Friends in the form of an epistle with much Christian counsel, concluded to meet again the next year after the same manner; and these meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.

When the General Meeting of ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there

were some portions of the service of these meetings which more particularly belonged to the ministers. Although the power to approve and disapprove of ministers rested with the members of the church to which they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your general assemblies of the ministers (in London, or elsewhere) examine, as it was at the first, whether all the ministers that go forth into the counties do walk as becomes the Gospel; for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus, do keep in His government and in the order of the Gospel, and to exhort them that do not." Meetings for these purposes, in which Friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual, as well as in temporal things; holding, in the former, as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard

to the establishment of these meetings are conveyed in the following passages: "Faithful women, called to a belief of the truth, and made partakers of the same precious faith and heirs of the same everlasting Gospel of life and salvation, as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet-helps to the men in the service of truth, and the affairs in the church, as they are outwardly in civil and temporal things; that so all the family of God, women as well as men, might know, possess and perform their offices and services in the house of God: whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reprobated and admonished in the fear of the Lord: the clearness of persons proposing marriage more closely and strictly inquired into, in the wisdom of God; and all members of the spiritual body, the church, might watch over and be helpful to each other in love."

Thus was a system of order and government, in conformity with the spirit of Christianity, established among us in early times; and thus a field was opened for the exercise of the various gifts, by which the church, the body of Christ, is edified.

INDIANA YEARLY MEETING

HISTORICAL

The settlement of the Friends, who afterwards formed Indiana Yearly Meeting, began in Warren County, Ohio, about 1799. A meeting for worship was established for these immigrants in 1802, and the following year a Preparative and Monthly Meeting named Miami, the latter being opened Tenth month 13th, 1803, at Waynesville, Ohio. These meetings were authorized by Westland Monthly and Redstone Quarterly Meetings, in south-western Pennsylvania, branches of Baltimore Yearly Meeting.

The rapid settlement of Friends in Warren County and the regions around it, is evidenced by the fact that in four years after the opening of Miami Monthly Meeting 400 removal certificates of Friends were received by it, bringing to that meeting the membership of 1,826 persons. For the accommodation of these, three other Monthly Meetings were opened in 1807, and Miami Quarterly Meeting, established by Redstone Quarterly Meeting and Baltimore Yearly Meeting, composed of Miami, West Branch, Centre and Fairfield Monthly Meetings, was opened in Fifth month, 1809, at Waynesville, Ohio.

Three years later West Branch Quarterly Meeting, composed of four Monthly Meetings, set off

from Miami Quarterly Meeting and established by Baltimore Yearly Meeting, was opened Sixth month 13th, 1812, to be held alternately at West Branch, Miami County, Ohio, and Whitewater, Richmond, Indiana. The same year Baltimore Yearly Meeting authorized the establishment of Ohio Yearly Meeting, which was opened at Mount Pleasant, Ohio, in 1813. Then followed the setting off from Miami Quarterly Meeting of Fairfield Quarterly Meeting in 1815, and from West Branch, of Whitewater Quarterly Meeting in 1817, and Blue River Quarterly Meeting in 1819, and their establishment by Ohio Yearly Meeting.

A request was made in 1817 for a new Yearly Meeting to accommodate the Friends of the above five Quarterly Meetings, but Ohio Yearly Meeting at that time judged it premature. It was renewed again in 1820, and granted, to be opened in 1821, which was done as the following opening Minute shows: "Indiana Yearly Meeting for the states of Indiana, Illinois and the western part of Ohio, opened and held at Whitewater, the 8th of the Tenth month, 1821, agreeably to the request of the several Quarterly Meetings constituting the same, and united with by the Ohio Yearly Meeting."

Since its opening in 1821, Indiana Yearly Meeting has established twenty-eight Quarterly Meetings, making thirty-three that have belonged to it since its opening, thus giving evidence of its growth and expansion. Of these thirty-three Quarterly Meetings, one, at its own request, was joined to Ohio Yearly Meeting in 1856; five were taken to constitute Western Yearly Meeting, opened at Plain-

field, Ind., in 1858; five were taken to constitute Iowa Yearly Meeting, opened at Oskaloosa, Iowa, in 1863; four to constitute Kansas Yearly Meeting, opened at Lawrence, Kans., in 1872, and three to constitute Wilmington Yearly Meeting, opened at Wilmington, Ohio, in 1892, leaving fifteen Quarterly Meetings still belonging to Indiana Yearly Meeting; namely, West Branch; opened in 1812, Whitewater in 1817, New Garden in 1823, Westfield in 1825, Spiceland in 1840, Fairmount in 1841, Wabash in 1865, Walnut Ridge in 1867, Marion in 1872, Winchester in 1874, Vandalia in 1887, Dublin in 1888, Van Wert in 1889, and Long Lake and Eastern both in 1892.

It is not known how many members composed Indiana Yearly Meeting at its opening in 1821. An apparently reliable accounting of its members in 1827, "Collected and reported by a Committee of the Meeting for Sufferings," gave the number at that time 13,945. The first statistical report made to the Yearly Meeting by the Quarterly Meetings was in 1865. The number given then was 11,955. This was after both Western and Iowa Yearly Meetings, with their thousands of members, had been set off. After Kansas Yearly Meeting was set off in 1872, with its 2,504 members reported in 1871, Indiana Yearly Meeting had still 15,285 members reported. After Wilmington Yearly Meeting was set off in 1892, with its 5,421 members reported in 1891, Indiana's reports gave still 17,147 members in its remaining fifteen Quarterly Meetings. The number reported in these fifteen Quarterly Meetings this year (1902) is 20,278.

In the eighty years since its opening , Indiana Yearly Meeting has held a prominent place among the Yearly Meetings of the Religious Society of Friends. During that time its formative and educational influence has been efficiently exercised in the sphere of its control. In addition to the usual work of a Yearly Meeting in attending to the necessary and required business relating to its organization, and the care of its own membership, Indiana Yearly Meeting has been engaged in various departments of related and collateral lines of work, some of which may be briefly noticed as follows:

First: From its opening in 1821, Indiana Yearly Meeting has been engaged in training the *Indians* in civilized ways, and educating them and instructing them in Christian living. It took up the work begun under the direction of Baltimore and Ohio Yearly Meetings among the Shawnee Indians at Wapakoneta, Ohio, and continued it till their removal to Missouri Territory, now State of Kansas, in 1832 and 33. At the request of these Indians, Indiana Yearly Meeting resumed work with them in their new location near the present Kansas City in 1837, and continued it until the Shawnees sold their land in Kansas and left the state about 1870.

When at the request of President Grant, in 1869, Friends took charge of several Indian tribes, under the United States Government in Kansas and Indian Territory, Indiana Yearly Meeting did its full share, with the other American Yearly Meetings; and since Friends have withdrawn from their connection with the government in the care of these tribes, this Yearly Meeting has continued, with

other Yearly Meetings, to the present time, the work of educating and Christianizing the Indians in several tribes, in Indian and Oklahoma Territories.

Second: From the first Indiana Yearly Meeting has given much care and aid to the *colored people* in its limits. This has been done through its own committee, on this concern, and similar committees of its different Quarterly Meetings. When, during the Civil War, great numbers of freedmen came into the Union lines, in a needy and dependent condition, this Yearly Meeting sent agents and helpers amongst them with means to supply their wants, and to open schools among them for their encouragement and instruction. For several years large sums of money and supplies of different kinds were collected and distributed among them for their benefit, in some years amounting to over \$30,000 in value.

Since the war, Friends of Indiana Yearly Meeting have kept up near Helena, Ark., Southland College, giving the colored young men and women opportunity for an advanced grade of instruction and training, qualifying them to become teachers amongst their own people. This school is located on a large farm, about nine miles from Helena, and has an endowment of about \$35,000 productive funds to aid in its support, mainly the donation of an English Friend.

Third: The Friends settling in Ohio and Indiana gave early attention to the *education* of their children and the support of good *schools*. In these respects they were usually in advance of the sur-

rounding communities. Generally each Friends' settlement had its school, which was patronized by others as well as themselves. Before the time of free public education these schools were of great service in their respective localities. Many of them furnished opportunity for more advanced education for those desiring it, and later became academies of considerable note and usefulness.

About 1833 agitation began for the establishment of a central boarding-school near Richmond, Ind., under the care of Indiana Yearly Meeting, on a farm purchased in part for that purpose. But owing to the limited means of Friends, and the financial stress of the country, it was not till the summer of 1847 that this school was opened to students. In 1859 it was incorporated and took the name of Earlham College. Since that time it has maintained its standing in the ranks of the better grade of colleges of the State. The last twenty years it has been under the joint management of Indiana and Western Yearly Meetings. The college has suitable buildings, located on 120 acres of land adjoining the city of Richmond, and has a productive endowment of about \$200,000 to aid in its support.

Fourth: Schools for *Scriptural Instruction* were early encouraged by Friends in Indiana Yearly Meeting, and soon after its establishment some such schools were begun and have since been kept up. In 1859 the Yearly Meeting appointed a "General Committee on First-day Scriptural Schools, who shall have care of that important and interesting subject and labor, as way may open, for the further advancement of the cause, and for greater ef-

ficiency of action in our subordinate Meetings." This Committee with similar ones in the subordinate meetings appears to have labored zealously to create an interest in the study of the Scriptures, with the aim to have a good Bible School sustained on First days, the year around, in every Friends' Meeting, and this end appears to have been pretty well attained in Indiana Yearly Meeting.

Fifth: In 1850 a concern of the Yearly Meeting for a better supply and circulation of good literature on religious subjects, especially with reference to the history and doctrines of the Society of Friends, resulted in the appointment of the *Central Committee on Books and Tracts*, with corresponding branches in the subordinate meetings. The work of this committee grew to large proportions in a few years, resulting in an annual expenditure of about \$2,000, received from voluntary contributions, and the distribution of between three and four million pages of tracts. Of late years the work, though still valuable, has been less extensive, the demand for such literature being supplied by other agencies.

During these years a *Book Fund* of \$4,000 has been accumulated by small annual appropriations and donations from benevolent persons, the interest of which is now used, by this committee, to furnish needed religious books. This committee has supplied for distribution about 66,000,000 pages of Tracts in the last fifty years.

Sixth: Organized *Home Mission* work was begun by the Women Friends in Indiana Yearly Meeting in 1866. In 1873 the whole Yearly Meeting

united in this work, which has been continued to the present time under a Committee of the Yearly Meeting, with branch committees in the subordinate meetings doing efficient work. Their labors have resulted in much relief to those in limited circumstances and in bringing the consolations of the Gospel of Christ to many in need of its saving influences.

Seventh: At the Yearly Meeting in 1868 a small voluntary association of Friends was formed to encourage *Foreign Mission* work. In 1871 this association sent two missionaries to Matamoros, Mexico. In 1874 this work was accepted by Indiana Yearly Meeting. In 1883 the women of Indiana Yearly Meeting formed a Women's Foreign Mission Board, which did successful work in developing interest in *Foreign Missions* in the membership of the Yearly Meeting. The principle work of these two Boards has been jointly in the State of Tamaulipas, Mex., the two principal stations being at Matamoros and Victoria, with a number of outstations in that state. The Women's Board also, for some years, has made a small annual contribution to Friends' Missions in Syria and Japan. These two Boards now work as one, which continues the work in Mexico, and has a productive endowment fund of \$16,750, as reported in 1902.

Since the organization of the *American Friends' Board of Foreign Missions* was authorized by the Conference of American Yearly Meetings in 1892, Indiana Yearly Meeting has given its support and encouragement to the work of that Board, which, in addition to collecting and reporting information

of Friends' Missionary work and workers, annually, since 1893, opened, about two years ago, mission work in the eastern part of Cuba, in which now six American and two Spanish speaking missionaries are successfully engaged.

Eighth: In order to bring the advantages of the Yearly Meeting to "Many Friends who seldom enjoy the privilege of attending our Annual Assembly; and, also, for many who are not members of our Religious Society, but feel an interest in it," Indiana Yearly Meeting, in 1867, appointed a committee to hold *General Meetings* in different parts of its limits. This was continued successfully till 1880, when the work was referred to a new committee appointed "To have a general oversight of our meetings," "To forward the promulgation of the Gospel" and "To take into consideration the condition of meetings without a regular ministry." This committee, known at first as the Committee on the *Ministry*, has since, under various names, had charge of the work as outlined above, and is now called the *Evangelistic and Church Extension Committee*. They have the use of the interest on the Ministers' Fund of \$13,000, in addition to the appropriations and contributions for its work, all of which, the past year, amounted to over \$2,500. They employ a superintendent who devotes his entire time to the work.

Ninth: In accordance with the well-known views of the Society of Friends, Indiana Yearly Meeting has always held to the peaceable nature of the Christian religion, and its opposition to the spirit of war. In 1867, on the report of a Committee appointed to attend a Conference of the different Yearly Meet-

ings of the Friends on *Peace*, Indiana Yearly Meeting appointed a Committee on *Peace*, which has been kept up ever since, and has co-operated with like committees of other Yearly Meetings in maintaining the testimony of Friends on that subject and spreading abroad their views. In the last thirty-five years \$14,000 has been appropriated for this cause by Indiana Yearly Meeting.

Tenth: Always a *temperate people*, believing in Moderation in all things, the Friends have in recent years, held and advocated total abstinence from intoxicants and narcotics as the safe and consistent course for the enlightened Christians of to-day. Hence they favor prohibition of the use and sale of all intoxicants as beverages. Accordingly Indiana Yearly Meeting has endeavored to establish its members in these views and practices and to exert its influence to promote *Temperance* in the above radical sense in their respective communities. The Yearly Meeting has for the last thirty years sought to advance this work through a standing committee on *Temperance*, with branch committees in the subordinate meetings who have labored, as way has opened, to create and strengthen right sentiments on this subject among its own members and others, and for the prohibition of the use and sale of intoxicating beverages and narcotics. This committee has the use of the interest of an Endowment fund of \$1,000 and appropriations made for its use by the Yearly Meeting from time to time.

Eleventh: The proper provision for and care of *prisoners* and other *unfortunate* classes has long been a living concern of Friends in Indiana Yearly

Meeting. Attention to these subjects has been given mainly by the Representative Meeting or Committee, of the Yearly Meeting. This body has labored efficiently the last thirty-five years, through a committee on these subjects, for better accommodations in the penitentiaries and jails and the benevolent State institutions, and for more rational and humane treatment of their inmates. Their labors have been principally in the State of Indiana.

The persistent influence thus brought to bear on legislators and State officials, has been instrumental in bringing about valuable *reform* in *prison accommodations and discipline*: in better provisions for, and care of, the *deaf and dumb, blind, insane and feeble minded*; in the establishment of separate *prisons* for *women prisoners*; and in opening *reform schools* for incorrigible and criminal juvenile offenders, both boys and girls, where they are placed under proper and humane restraint, and such educative influences, and industrial training as will qualify them to become useful members of society where their lot may be cast.

Twelfth: The *property* of Indiana Yearly Meeting is held by seven *Trustees*, and its *financial affairs* are under their care and management. The real estate and invested funds of the Yearly Meeting as appraised and given in 1897, were: Real estate, \$105,197.48; Funds, \$102,734.02. Total, \$207,931.50. The endowment funds are given in Treasurer's report in 1902 as \$110,427.50, showing an increase of nearly \$8,000 in the five years since 1897.

The Trustees reported in 1897 the appraised value of the meeting houses, school property, cemeteries,

etc., and funds of different kinds, belonging to and controlled by the subordinate meetings of the Yearly Meeting, at \$261,806.

Earlham College and its Endowment Funds are not included in the foregoing, these being held and controlled jointly by the Earlham College Trustees of Indiana and Western Yearly Meetings.

CONSTITUTION AND DISCIPLINE

FOR THE
AMERICAN YEARLY MEETINGS OF FRIENDS

HISTORICAL STATEMENT

The Society of Friends, generally called Quakers, arose in England about the middle of the seventeenth century. George Fox began his ministry in 1647. The position of the Friends was the logical conclusion of the Protestant Reformation, and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation is a personal matter between his own soul and God, and does not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance or ceremony whatever. They accepted the doctrines of the Apostolic Age of the Church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual feel the need of a Saviour. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life and to lead it into all truth, had become a practical reality, to be known and experienced by every true believer. They proclaimed that the true baptism is that of Christ Himself, who baptizes

His people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

This clear and vigorous message as to the freedom and the spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. The Society was organized with a great number of adherents. They took the title of Society because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right to assume to itself a name that implied any exclusion of others. The claims of the Established Church made this, in a measure, necessary. The name Friends was taken in accordance with the declaration of the Master: "Ye are my friends if ye do whatsoever I command you." For a time the members called themselves "The Friends of Truth."

The distinguishing doctrines of Friends have, from the beginning, led them into special lines of service that have resulted in great good to mankind. Because they would not comply with unjust requirements they were imprisoned in great numbers in England until their quiet endurance of oppression aroused the conscience of the nation, and this resulted in obtaining many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war, as

violating the principles of Christianity, as well as the precepts of its Founder, and as bringing untold evils upon mankind, and they have always advocated peaceable methods of settling disputes between nations. They have steadily advocated justice toward the North American Indian, and have labored independently and as the representatives of government, for his civilization and Christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated, and in many cases inaugurated prison reform, which has greatly relieved the sufferings of convicts. They have been among the leaders in the rational and Christian treatment of the insane; and, in many other ways, have engaged in the service they felt laid upon them for the good of humanity.

Friends came to America soon after the body arose in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672; Virginia in 1673, and joined to Baltimore in 1845; Philadelphia in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio in 1813, by Baltimore; Indiana in 1821, by Ohio; Western in 1858, by Indiana; Iowa in 1863, by Indiana; Canada in 1867, by New York; Kansas in 1872, by Indiana; Wilmington in 1892, by Indiana; Oregon in 1893, by Iowa; California in 1895, by Iowa.

Conferences to consider special situations were held in Philadelphia in 1829, and in Baltimore in 1849.

The first General Conference of the Yearly Meetings was held at Richmond, Indiana, in 1887, and was attended by delegates from London and Dublin Yearly Meetings, and from all those on the American continent, except that of Philadelphia, which was unofficially represented. It was afterwards decided to hold similar conferences of the American Yearly Meetings once in five years. They have been held at Indianapolis, Indiana, in 1892 and 1897. At the latter conference it was felt that a closer union of the Yearly Meetings and a uniform discipline would be desirable. A committee was appointed in furtherance of this purpose and this Constitution and Discipline was prepared.

It has been regularly adopted by the Yearly Meetings of New England, Wilmington, Indiana and Kansas in 1900; by California, New York, Western and Baltimore in 1901, and by Oregon, North Carolina and Iowa in 1902.

PART I

THE CHURCH AND ITS DENOMINATIONS

CHAPTER I.

THE CHURCH.

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1. The Church of Jesus Christ is composed of those persons who, through repentance of their sins and faith in the Lord Jesus Christ as their Saviour, have been born into His kingdom by the Holy Spirit. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest and King, and, by the Spirit's baptism and power, are enabled to resist temptation and to live in obedience to God's holy will.

2. A Christian denomination is an organization composed of those who hold similar views of the teachings of the Holy Scriptures, and maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness. The denomination of Friends is such a Christian body.

3. Each denominational body has its own system of government, and rules for the transaction of its business and for individual observance by its members.

CHAPTER II.

SECTION 1.

ESSENTIAL TRUTHS.

The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God.

Salvation is deliverance from sin and the possession of spiritual life. This comes through a personal faith in Jesus Christ as the Saviour, who, through His love and sacrifice draws us to Him.

Conviction for sin is awakened by the operation of the Holy Spirit causing the soul to feel its need of reconciliation with God. When Christ is seen as the only hope of salvation, and a man yields to Him, he is brought into newness of life, and realizes that his sonship to God has become an actual reality. This transformation is wrought without the necessary agency of any human priest, or ordinance, or ceremony whatsoever. A changed nature and life bear witness to this new relation to Him.

The whole spiritual life grows out of the soul's relation to God and its co-operation with Him, not from any outward or traditional observances.

Christ Himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and control of the whole man. Christ Himself is the spiritual bread which nourishes the soul, and

He thus enters into and becomes a part of the being of those who partake of Him. This participation with Christ and apprehension of Him become the goal of life for the Christian. Those who thus enter into oneness with Him become also joined in living union with each other as members of one body.

Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord.

The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailing source of spiritual truth for the proper guidance of life and practice.

The doctrines of the apostolic days are held by the Friends as essentials of Christianity. The Fatherhood of God, the Deity and humanity of the Son; the gift of the Holy Spirit; the atonement through Jesus Christ by which men are reconciled to God; the Resurrection; the Highpriesthood of Christ, and the individual priesthood of believers, are most precious truths to be held, not as traditional dogmas, but as vital, life-giving realities.

The sinful condition of man and his proneness to yield to temptation, the world's absolute need of a Saviour, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ,

are unceasing incentives to all who believe to become laborers together with God in extending His kingdom. By this high calling The Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and in foreign fields.

The indwelling Spirit guides and controls the surrendered life, and the Christian's constant and supreme business is obedience to Him. But while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

The Friends find no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, the purpose of His life, death, resurrection and ascension, and His presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is His purpose to make His Church on earth a power for righteousness and truth, The Friends labor for the alleviation of human suffering; for

the intellectual, moral and spiritual elevation of mankind; and for purified and exalted citizenship. The Friends believe war to be incompatible with Christianity, and seek to promote peaceful methods for the settlement of all the differences between nations and between men.

It is an essential part of the faith that a man should be in truth what he professes in word, and the underlying principle of life and action for individuals, and also for society, is transformation through the power of God and implicit obedience to His revealed will.

For more explicit and extended statements of belief, reference is made to those officially put forth at various times, especially to the letter of George Fox to the Governor of Barbadoes in 1671, and to the Declaration of Faith issued by the Richmond Conference in 1887.

SECTION 2.

EXTRACT FROM GEORGE FOX'S LETTER
TO THE GOVERNOR OF BARBA-
DOES, 1671.

We own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and forevermore; And we own and believe in Jesus Christ, His beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we

believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, that taketh away the sins of the world!" (John 1: 29). We believe that He alone is our Redeemer and Saviour, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; he is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: He is our Prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." (Acts 3: 22, 23). He is now come in Spirit, "and hath given us an understanding, that we may know him that is true." He rules in our hearts by His law of love and life, and makes us free from the law of sin and death. We have no life, but by Him; for He is the quickening Spirit, the

second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace and peace; the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against and said, He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night whilst they slept." After He was arisen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture itself declares, (2 Pet. 1: 21), spake as they were moved by the Holy Ghost. We believe they are to be read, believed, and fulfilled; (He that fulfils them is Christ), and they are "profitable for doctrine, for re-

proof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," (2 Tim. 3: 16, 17); and are able to make wise unto salvation, "through faith in Christ Jesus."

SECTION 3.

DECLARATION OF FAITH ISSUED BY THE RICHMOND CONFERENCE IN 1887.

(N. B. It should be understood that the quotations from Scripture are made from the Authorized Version unless stated to be from the Revised Version.)

It is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

OF GOD.

We believe in one holy, (Isa. vi. 3, lvii. 15.) almighty, (Gen. xvii. 1.) all-wise, (Rom. xi. 33, xvi. 27.) and everlasting, (Ps. xc. 1, 2.) God, the Father, (Matt. xi. 25-27.) the Creator (Gen. i. 1.) and Preserver (Job vii. 20.) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made, (John i. 3.) and by whom all things consist; (Col. i. 17.) and in one Holy Spirit, proceeding from the Father and the Son, (John xv. 26, xvi. 7.) the Reprover (John xvi. 8.) of the world, the Witness for Christ, (John xv.

26.) and the Teacher, (John xiv. 26.) Guide, (John xvi. 13.) and Sanctifier (II Thes. ii. 13.) of the people of God; and that these three are one in the eternal Godhead; (Matt. xxviii. 19, John x. 30, xvii. 21.) to whom be honor, praise, and thanksgiving, now and forever. Amen.

THE LORD JESUS CHRIST.

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him (John i. 18.) In Him was life, (John i. 4.) and the life was the light of men. (John i. 4.) He is the true Light which lighteth every man that cometh into the world; (John i. 9.) through whom the light of truth in all ages has proceeded from the Father of lights. (James i 17.) He is the eternal Word (John i. 1.) who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator (Col. i. 13-16.) and Redeemer; (Col. i. 14.) for by Him were all things created that are in heaven and that are on earth, visible and invisible. Conceived of the Holy Ghost (Matt. i. 20.) born of the virgin Mary, (Matt. i. 23-25, Luke i. 35.) the word was made flesh, (John i. 14.) and dwelt amongst men. He came in the fullness (Gal iv. 4.) of the appointed time, being verily foreordained before the foundation of the world (I. Peter i. 20.) that He might fulfill (Isa. xi. 1-5, Isa iii. 13-15.) the eternal counsel of the righteousness and love of God for the redemption of man.

(Isa. liii.) In Him dwelleth all the fullness of the Godhead bodily. (Col. ii. 9) Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant (Phil. ii. 7.) the brightness of His glory, that, through Him the kindness and love of God (Titus iii. 4) toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good; (Acts x. 38.) for us He endured (Isa. liii. 4, Luke xii. 50, Luke xix 41, xxii. 44.) sorrow, hunger, thirst, weariness, (John iv. 6.) pain, unutterable anguish (Luke xxii. 43, 44.) of body and of soul, being in all points tempted like as we are, yet without sin. (Heb. iv. 15.) Thus humbling himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example (I. Peter ii. 21.) of all righteousness (Matt. iii. 15.) in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man, (Eph. iv. 13.) a Redeemer, at once able to suffer and almighty to save. He became obedient (Phil. ii. 8.) unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; (I. John ii. 2.) in whom we have redemption through his blood (Eph. i. 7.) the forgiveness of sins according to the riches of

his grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and no otherwise. (Barclay's *Apology*, Propos. v. and vi., par. 15, p. 141.) He was buried and rose again the third day, (I. Cor. xv. 4.) according to the Scriptures, becoming the first fruits (I. Cor. xv. 23.) of them that sleep, and having shown Himself alive after His passion, by many infallible proofs, (Acts i. 3.) He ascended into heaven, and hath sat down at the righthand of the Majesty on high, now to appear in the presence of God for us. (Heb. i. 3, ix. 24.) With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts i. 11., and see v. 7.) With the apostle John, we would desire to unite in the words "Amen; even so, come, Lord Jesus" (Rev. xxii. 20.) And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant, (I. Tim. ii. 5, Heb. ix. 15.) who makes peace and reconciliation between God offended and man offending; (George Fox's *Epistle to the Governor of Barbadoes.*) the great High Priest whose priesthood is unchangeable (Heb. iv. 14, vii. 24.) He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. (Heb. vii. 25) All power is given unto him in heaven and in earth. (Matt. xxviii. 18) By Him the world shall be judged in righteousness; (Acts xvii. 31.) for the

Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. (John v. 22, 23.) All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment. (John v. 28, 29.) (R. V.)

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the primitive Christians did because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through his dear Son. (Declaration of 1693, in Sewell's Hist., vol. II., 379.)

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church.. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head. (Eph. i. 22) All its true members are made one in Him. They have washed their robes and made

them white in His precious blood, (Rev. vii. 14.) and He has made them priests unto God and His Father. (Rev. i. 6.) He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

THE HOLY SPIRIT.

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son. (Matt. xxviii. 19, II Cor. xiii. 14.) He is the comforter "Whom," saith Christ, "the Father will send in my name." (John xiv. 26.) He convinces the world of sin, of righteousness, and of judgment. (John xvi. 8.) He testifies of and glorifies Jesus. (John xvi. 14.) It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world. (Eph. ii. 1.) Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul. (John xvi. 14.) Dwelling in the hearts of believers, (John xiv. 17.) He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children

through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus, (Eph. i. 13, 14.) the witness to his adoption into the family of the redeemed; (Rom. viii. 15, 16.) the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man pre-eminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished, both from the conscience which He enlightens, and from the natural faculty of reason, which when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot see aright, without the quickening and illumination of the Spirit of God. One with the Father and the

Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name." (John xx. 31.) The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern

the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

MAN'S CREATION AND FALL.

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker. (Gen. ii. 7, i. 26, 27.) Being free to obey, or to disobey, he fell into transgression, through unbelief, under the temptation of Satan, (Gen. iii. 1-7.) and, thereby, lost that spiritual life of righteousness, in which he was created; and, so, death passed upon him, as the inevitable consequence of his sin. (Rom. v. 12.) As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again." (John iii. 7.) But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not

imputed to any, until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God, through the redemption which is in Christ Jesus.

JUSTIFICATION AND SANCTIFICATION.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John iii. 16.) We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done, (Titus iii. 5.) but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law, (Rom. iii. 31.) in virtue of the free and righteous submission of the Son of God himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus. (Rom. iii. 26.) From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature;

yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions, (Isa. liii. 5.) and upon whom the Lord was pleased to lay the iniquity of us all, (Isa. liii. 6.) his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Rom. v. 11.)

We believe that in connection with Justification is Regeneration: that they who come to this experience know that they are not their own, (I. Cor. vi. 19.) that being reconciled to God by the death of His Son, we are saved by His life; (Rom. v. 10.) a new heart is given and new desires; old things are passed away, and we become new creatures, (II. Cor. v. 17.) through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord. (Rom. v. 21.)

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (I. Cor. vi. 11.) We rejoice to believe that the provisions of God's grace are suf-

ficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ. (II. Cor. ii. 14) How full of encouragement is the declaration, "According to your faith be it unto you." (Matt ix. 29.) Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin, by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.) Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our life. (Luke i. 74, 75.) It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." (I. Thes. v. 23, 24.) Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light, (I. Jno. i. 7.) in the loving obedience of faith.

THE RESURRECTION AND FINAL JUDGMENT.

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust, (Acts xxiv. 15) and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained. (Acts xvii. 31.) For, saith the apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II. Cor. v. 10.)

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body; (I. Cor. xv. 44.) that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality," (I. Cor. xv. 53.) the change shall be such as will accord with the declaration, "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." (I. Cor. xv. 50.) We shall be raised out of all corruption and cor-

ruptibility, out of all mortality, and shall be the children of God, being the children of resurrection. (Luke xx. 36. See also Declaration of 1693, Sewell's History, vol. II., 383-384.)

"Our citizenship is in heaven" (R. V.), from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. (Phil. iii. 20, 21.)

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life." (R. V.) Matt. xxv. 46.)

BAPTISM.

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to his real meaning. We reverently believe that, as there is one Lord and one faith, so there is ,under the Christian dispensation, but one baptism, (Eph. iv. 4, 5.) even that whereby all believers are baptized in the one Spirit into the one body. (I. Cor. xii. 13. R. V.) This is not an outward baptism with water, but a spiritual experience; not the putting

away of the filth of the flesh, (I. Pet. iii. 21.) but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No baptism in outward water can satisfy the description of the apostle, of being buried with Christ by baptism unto death. (Rom. vi. 4.) It is with the Spirit alone that any can be thus baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire." (Mat. iii. 11.) In this view we accept the commission of our blessed Lord as given in Matthew xxviii. 18, 19 and 20th verses: "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you always, even unto the end of the world." (R. V.) This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the apostle Paul, who was not a whit behind the very chiefest apostles, (II. Cor. xi. 5.) to have disclaimed that which would, in that case, have been of the essence of his commission when he

wrote, "Christ sent me not to baptize, but to preach the Gospel." (I. Cor. i.) Whenever an external ceremony is commanded, the particulars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of his apostles and of the church to Him, and which, after Pentacost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

THE SUPPER OF THE LORD.

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided his disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you they are spirit and they are life." (Jno. vi. 63.) The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour alluded at the last supper, is expressly declared by the prophet

to be "not according to the old." (Jer. xxxi. 32, Heb. viii. 9.) We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood can not be an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever." (Jno. xiv. 16.) Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding manifestation, the REAL PRESENCE of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." (Rev. iii. 20.) In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior's peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake to-

gether of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communoin of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." (I. Cor. x. 16, 17.)

PUBLIC WORSHIP.

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of froms: it may be without words as well as with them, but it *must* be in spirit and in truth. (John iv. 24.) We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strnegth, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst

of them. Through His mediation without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart, (Eph. v. 19.) the simple exercise of faith, the self denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts (I. Cor. xii. 4-6.) for the needs both of the church and of the world, and we desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these

gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed; (I Cor. xii 7.) and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief menas, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualificaiton to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." (Acts ii. 17.) respecting which the apostle declares, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39.) As the gift is freely received so it is to be freely exercised, (Matt. x. 8. See also Acts xx. 33-35.) in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth." (Luke xxii. 26, 27.)

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money, (Acts. viii. 20, xx. 33-35.) on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the Gospel to every creature." (Mark. xvi. 15.) Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal, and, when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I, send me." (Isaih vi. 8.)

PRAYER AND PRAISE.

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask and it shall be given you," (Matt. vii. 7) is himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with the acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me a sinner;" (Luke xviii. 13.) and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications. (Zech. xii. 10.) A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive, as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in

families, or in congregations, they will be still praising Him, (Psalm lxxxiv. 4.) heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name." (Ps. ciii. 1.)

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT.

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of his creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth. (John iv. 24.)

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance, (Rom. xiii. 1., I. Pet. ii. 13-16.) instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a

matter of conscience to render them respect and obedience in the exercise of their proper functions.

MARRIAGE.

Marriage is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life, (Matt. xix. 5, 6.) designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

PEACE.

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies." (Matt. v. 44, Luke vi. 27.) In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which

the practice is to be postponed until all shall be persuaded to act upon them.

We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also. (*Isaiah ii. 4, Micah iv. 1.*) When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

OATHS

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all;" (*Mat. v. 34.*) and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

THE FIRST DAY OF THE WEEK.

Whilst the remembrance of our Creator ought to be, at all times, present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purposes of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above where He sitteth at the right hand of God. (Coloss. iii. 1.) May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of our Crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have

been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.

SECTION 4.

WORSHIP.

It is the duty and the privilege of believers to meet together for the public worship of God. In doing this they each time make a public profession to the world of their faith in Christ, and avail themselves of opportunities for spiritual blessing and mutual helpfulness not otherwise offered.

Worship is the highest act of which the human faculties are capable, and it can be truly performed only as it is in response to the influence of the Spirit of God. Public worship in the Christian Church is in accordance with the declaration of our Lord, that "where two or three are met together in My name, there am I in the midst of them." The congregation is thus "the congregation of the Lord," and the meeting is, primarily, with Him. He touches the spiritual consciousness of believers, and thus, through Him, their High Priest and Intercessor, they are enabled to worship the Father in spirit and in truth. Worship stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them. Both silence and vocal exercises are recognized and valued not as ends, but as means toward the attainment of an end, which is the divine blessing upon the individual and the congregation.

As Master of the Assembly, the Lord directs and leads the profitable exercises of His congregation.

He calls and qualifies whom He will to be the bearer of His message, and the individual believer should hold himself in obedient submission to His will. The occasions of public worship are divinely appointed for the edification of believers in the truth, and for the proclamation of fresh and vital messages of salvation to the world.

CHAPTER III.

SPIRITUAL GIFTS.

It has pleased the Head of the Church to make use of human instrumentalities in the accomplishment of His purposes; to this end He continues to bestow special gifts upon certain members of the body, for the propagation of the Gospel; for the perfecting of believers; and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent means by which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. There are varieties of gifts in the ministry, and in a properly organized body provision is made for the exercise and development of them all. It is not easy to draw a sharp distinction between the different types of ministry; frequently they are united in one person, who is thus peculiarly qualified for helpful service.

There is a gift for the ministry of instruction and of exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in dif-

ferent degrees to the establishment of the membership, and to the expansion of the conception of divine things. This ministry of teaching requires a balanced, trained and well-stored mind, and the consecration of that mind to the service of Him who is the Truth.

There is a gift of speaking to states and needs of individuals, and of congregations. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message and its fitness for the situation. It is a gift of seeing truth immediately, and of effectively teaching it to others.

There is a gift for exhortation, which is an ability for making an appeal to the hearts of men, and for stirring them to a sense of God's love and of His purposes for man—the power of moving and convicting souls; those who possess this gift are peculiarly fitted for evangelistic work.

There is also the pastoral gift, which consists especially in ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The Church cannot make or appoint ministers; it can only recognize gifts where they exist and properly provide for their exercise and development as a sacred bestowal of the Head of the Church.

PART II

THE FORM OF GOVERNMENT

CHAPTER I.

SECTION 1.—THE DENOMINATION OF THE FRIENDS.

The denomination of the Friends is composed of Yearly Meetings, with their subordinate branches, in Great Britain, Ireland, the United States and Canada; and those members who are variously situated in other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal, and by joint participation in religious and benevolent enterprises. Each Yearly Meeting is independent in the transaction of its business. Those Yearly Meetings which unite in this Constitution and Discipline, and, under its provisions, delegate certain authority to the Five Years Meeting, retain their original independence, and, in its exercise, grant the powers hereinafter described. Each Yearly Meeting retains the authority to adopt additional disciplinary regulations not inconsistent herewith. Such portions of this Constitution and Discipline as have no application to the existing conditions of any particular Yearly Meeting shall be null therein.

SECTION 2.

1. The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church; that He dwells in the hearts of His believers; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some especial gift or gifts which he is to exercise with such ability as may be possessed. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principle of its government.

2. Positions in the organization relating to spiritual matters result from the official recognition of these gifts by the body rather than from appointment to office. Appointments are made to other positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts.

3. There are no distinctions in the rights, privileges or responsibilities of the members because of sex.

4. The business of the organization is transacted in meetings, in which every member of the body has a right to participate. These meetings,

in some instances, delegate authority in certain matters to other meetings composed of those who occupy specified positions or who have been appointed for the special service.

CHAPTER II.

MEMBERSHIP.

The Friends admit into membership all who make a profession of faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrines of the Gospel as held by The Friends. The children of members are enrolled as Associate members. They are thus recognized, not because their birthright can of itself make them members of the body of Christ, for they can only become such by experiencing the new birth by the Holy Spirit, but because of the promises in the Holy Scriptures to believers and their households, and the conviction that true Christians will so make their children the objects of living prayer, and will so instruct them in the Gospel and go with them to the Throne of Grace, that they will surrender their hearts to God in their youth, and early take a natural and living interest in the Church as they do in the family. Persons thus enrolled as Associate members shall be enrolled as Active members of the Church when they shall have made a credible profession of faith in Jesus Christ as their Saviour and Lord, and shall have accepted the doctrines of the Gospel as held by The Friends. If the member does not make such profession when he reaches

matured years, his name may be dropped from the list of members, at the discretion of the Monthly Meeting. Where but one parent is a member the children may be enrolled as Associate members upon the request of that parent and with the consent of the other.

CHAPTER III.

A MEETING.

A congregation of members is called a meeting or a church. It is under the supervision of ministers and elders as to its spiritual interests, and of overseers as to the moral conduct of the members. These are officers of the Monthly Meeting of which the particular meeting forms a part.

The business affairs of a congregation are cared for by the regular officers and by such committees as may be appointed by the Monthly Meeting for this purpose from the members of the congregation. Monthly Meetings may establish a business meetings for a particular congregation when its local interests make such meeting advisable.

CHAPTER IV.

MEETINGS FOR BUSINESS.—CLERKS.

The clerk, or presiding officer, of a business meeting has the care of its business, which he lays before it for consideration and determines what conclusion the meeting reaches. In a meeting for business it should be the chief desire to ascertain what may be the mind of the Lord, and the clerks should be chosen with a special reference to their sound

judgment and gift of spiritual discernment, and their ability to determine what is the will of the meeting as indicated by the expression made. Clerks should be familiar with the usages of the denomination and with all its departments of work. The clerk shall keep a faithful record of the proceedings of the meeting, and he shall furnish copies of necessary portions of such records to persons authorized, under the appointment of the same or any superior meeting, to ask for them. He shall sign on the meeting's behalf all official documents put forth by it. Meetings which may desire to continue the ancient practice of holding separate business meetings of men and women are at liberty to do so, appointing separate clerks from their number. In all business meetings such assistant clerks may be appointed as may be found advisable.

CHAPTER V.

SECTION 1.—MONTHLY MEETINGS.

1. A Monthly Meeting is a regular organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It is charged with the government of the body, according to the Constitution and Discipline, and has authority to receive and dismiss members; to discipline offenders; to grant appeals; to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the Church; and to adopt and carry out measures

for the improvement of the spiritual interests of the body. It meets monthly for the transaction of business; once in three months it reports, in an abstract of its minutes, such business as should be laid before the Quarterly Meeting of which it forms a part and to which it is subordinate, and to attend which it may appoint two or more representatives.

2. Each member has a right to participate in the business of the Monthly Meeting.

3. A Monthly Meeting is duly organized for the transaction of business when it has been established by a superior meeting and has appointed a clerk to have charge of its business.

4. All officers appointed by the meeting shall hold their positions until their successors are appointed.

SECTION 2.—CLERK.

The clerk of a Monthly Meeting shall be appointed by the meeting on the nomination of a committee named for the purpose. He shall forward to the Quarterly Meeting such business as requires its attention, and such abstracts of the minutes of the Monthly Meeting as may be necessary.* He shall keep (in a book printed for the purpose and provided by the Yearly Meeting) a correct record of the membership, including all births, marriages, deaths and transfers, and he shall annually furnish the Quarterly Meeting such statistical information as the Yearly Meeting may direct, including the recording, deaths and transfers of ministers.

*The clerk should forward his reports to the Quarterly Meeting clerk one week before the Quarterly Meeting.

Where found desirable, a recorder may be appointed to assist the clerk in keeping these records.

SECTION 3.—MINISTERS AND ELDERS.

Ministers and elders are charged with the oversight and care of the spiritual interests of their various congregations. The choice of these is based upon moral character and the possession of spiritual gifts and qualifications. They are designated for their positions by the Monthly Meetings in the manner prescribed in chapters VII. and VIII., Part II.

SECTION 4.—OVERSEERS.

1. The Monthly Meeting shall choose every three years, through the nomination of a committee, two or more faithful and judicious persons for each separate congregation to serve as overseers. It shall be their duty to exercise watchful care and affectionate oversight for the maintenance of a consistent moral life by the members of the meeting; to extend care and reproof in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and to restore, if possible, such offenders to an orderly life and to full fellowship with the meeting.

2. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the Monthly Meeting against such offenders.

SECTION 5.—TREASURER.

Each Monthly Meeting shall annually appoint a treasurer, who shall receive and disburse funds as

directed by the meeting, keep a regular account of the money so received and paid, and make an annual report to the Monthly Meeting.

SECTION 6.—CORRESPONDENTS.

Each Monthly Meeting shall appoint a correspondent to authenticate* documents issued by it to other meetings, and to attend to such correspondence as the meeting may direct. Information of the appointment of correspondents is to be forwarded to the Yearly Meeting.

SECTION 7.—THE BOARD OF TRUSTEES.

Each Monthly Meeting shall appoint three or more of its members to serve as a Board of Trustees. It shall be the duty of the trustees to hold and manage all real estate and personal property belonging to the meeting, to keep all deeds legally recorded, to guard all property from injury or improper use, to preserve all important records and documents, and to make an annual report to the Monthly Meeting. Where Monthly Meetings are incorporated under State laws their property will necessarily be held and administered in accordance therewith. Yearly Meetings may provide for the holding and transferring of real estate and other property by their own trustees.

SECTION 8.—FINANCE COMMITTEE.

The Monthly Meeting shall annually appoint a Finance Committee to superintend the raising and

*And forward.

expending of funds, and to provide for the incidental expenses of the Monthly Meeting and its congregation.* There may be a separate committee for each congregation where found desirable.

SECTION 9.—PASTORAL COMMITTEE.

The ministers, elders and overseers of each congregation constitute its Pastoral Committee. The Monthly Meeting may also appoint other members to co-operate with them in this work. (See Chapter I., Part IV.)

SECTION 10.—OTHER COMMITTEES.

Monthly Meetings shall appoint such other committees as the interests of the various departments of their work may require.

SECTION 11.—REPORT ON THE STATE OF THE CHURCH.

Each Monthly Meeting shall annually report to the Quarterly Meeting preceding the Yearly Meeting upon the spiritual condition of its membership and its meetings, basing its report upon those received from its congregations, and covering the points named in the clause relating thereto.**

CHAPTER VI.

NEW FIELDS OF WORK.

1. When a new field of work has been entered upon by the members of a congregation, and has

*And audit the Treasurer's accounts.

**See also paragraph 8, page 101.

progressed beyond their individual care, it should be under the care of the Monthly Meeting, and new meetings for worship be established when advisable.

2. When a Monthly Meeting shall deem it advisable for a new Monthly Meeting to be established within its limits, it shall send a proposition therefor to the Quarterly Meeting, which shall appoint a committee to consider the subject and report. If the Quarterly Meeting approves the proposition it shall establish the meeting and report its action to the Yearly Meeting. Where the meeting to be established is composed of members of two or more Monthly Meetings, the consent of each shall be obtained.

3. Monthly Meetings, through their Quarterly Meetings, have authority to petition Yearly Meetings to establish, or to discontinue, or to divide a Quarterly Meeting, or to unite two or more Quarterly Meetings.

CHAPTER VII.

SECTION 1.—RECORDING OF MINISTERS.

1. When a member, man or woman, has spoken as a minister (see Gifts in the Ministry) so that the meeting is edified and spiritually helped thereby, the Local Meeting on Ministry and Oversight is carefully to consider whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience,

or offer vocal prayer with evidence of spiritual power without having, necessarily, received a special gift in the ministry. When the Local Meeting on Ministry and Oversight is satisfied that a member has received a gift in the ministry, it shall send the information to the Quarterly Meeting on Ministry and Oversight for its judgment. Upon receiving such information the said Quarterly Meeting shall appoint a committee to consider the subject; to obtain information as to the evidence that the person has received spiritual gifts; as to his manner of life; his doctrinal views; his mental capacity; and his general qualifications for the ministry. The committee shall report its judgment to the Quarterly Meeting on Ministry and Oversight, and if this meeting concurs in the action of the Local Meeting, it shall inform the Monthly Meeting of which the person is a member. The Monthly Meeting shall then act in the case according to its judgment. If it concludes that the person's gift should be acknowledged, it shall ask the concurrence of the Quarterly Meeting, and without such concurrence the name shall not be recorded. When a minister is duly recorded by a Monthly Meeting the clerk shall notify the Local Meeting on Ministry and Oversight, and the secretary of the Evangelistic and Church Extension Board of the Five Years Meeting, giving the full name and address of the minister.

2. When a Monthly Meeting is informed by the Quarterly Meeting on Ministry and Oversight that in its judgment a minister has lost his gift in the

ministry and usefulness in his station, if the judgment be concurred in, his recognition as a minister shall be rescinded by the Monthly Meeting.

SECTION 2.—LIBERATING MINISTERS.

When a minister believes that he is called of God to ministerial service outside his Quarterly Meeting, the following course shall be pursued:

1. If the proposed service lies within the limits of the Yearly Meeting of which he is a member, the minister shall bring the concern before the Monthly Meeting, and request a certificate of its unity and concurrence. The Monthly Meeting may grant the certificate, defining the nature and field of the service. Special service may be undertaken under the direction of the Evangelistic and Church Extension Committee of the Yearly Meeting without a certificate.

2. If the proposed service lies within another American Yearly Meeting, and the Monthly Meeting unites and concurs, it shall transmit a written statement of the nature and field of the proposed service, and of its unity and concurrence therein, to the Quarterly Meeting. If that body also approves, it shall grant the minister requesting it a certificate of the fact, defining the nature and field of the service, and expressing the unity and concurrence therein of the Monthly Meeting. When, in exceptional cases, time does not permit of the action of the Quarterly Meeting, the certificate of the Monthly Meeting may be forwarded to the clerk of the Quarterly Meeting, who shall confer with

the clerk of the Quarterly Meeting on Ministry and Oversight, and if they approve of the proposed service, they shall endorse the certificate, and such endorsement shall give the necessary authority for the service. These clerks shall report their action, with the attendant circumstances, to their respective meetings.

3. If the proposed service lies beyond the limits of the American Yearly Meetings, the Monthly Meeting concurring shall transmit to the Quarterly Meeting, and the Quarterly Meeting to the Yearly Meeting on Ministry and Oversight, and the Yearly Meeting on Ministry and Oversight to the Yearly Meeting, a written statement of the nature and the field of service and their concurrence therein. If the Yearly Meeting also concurs in the service it shall grant the minister a suitable certificate therefor, defining the nature of the field thereof, and the unity and concurrence therein of each of the meetings which have considered the subject.

4. When time will not permit the consideration of the Quarterly Meeting's certificate by the Yearly Meeting on Ministry and Oversight and the Yearly Meeting, the certificate shall be forwarded to the clerk of the Permanent Board of the Yearly Meeting, who shall lay the subject before a regular or a special meeting of that body. The unity of the Board with the proposed service and its approval, indorsed upon the certificate of the Quarterly Meeting by the clerk, and countersigned by the correspondent of the Yearly Meeting, shall give the necessary authority for entering upon the service.

5. In every case where a certificate for a ministerial service is granted, the clerk and the correspondent of the meeting finally granting it shall sign the same, and this meeting shall see that the minister is properly provided with means for the accomplishment of the service.

6. When a minister or other worker in any Yearly Meeting desires to engage in special pastoral or evangelistic service within the limits of another Yearly Meeting, he shall lay the matter before his Monthly Meeting as for other service. If that meeting grants him a certificate, he shall submit it to the Evangelistic and Church Extension Committee of his own Yearly Meeting; if, after due consideration by the committee, his standing and qualifications appear to offer no hindrance to his entering upon the proposed service, the committee is to furnish him with a written statement to this effect. In the performance of this service he shall work in harmony with the authorities intrusted with such matters in the Yearly Meeting where his service is performed.

Where the service shall continue for a longer period than six months the minister should apply to his Monthly Meeting for a certificate transferring his membership to the Monthly Meeting within which his service is located.

7. When a minister has been engaged in pastoral or evangelistic service in any locality, and the Local Meeting on Ministry and Oversight becomes satisfied that his services are no longer profitable, it shall officially notify the Monthly Meeting of its

judgment, and that meeting shall act as it may deem best. If it concurs in the judgment the minister shall discontinue all service in the locality where he has been engaged, and the reason for such action shall be given to the meeting of which the minister is a member, if he so requests.

8. All certificates for ministerial service shall, after the performance of the labor, be seasonably returned to the meeting or meetings that granted them.

CHAPTER VIII.

THE APPOINTMENT OF ELDERS.

1. The Monthly Meetings shall annually appoint a committee of three to co-operate with a committee of the Local Meeting on Ministry and Oversight, in proposing for the station of Elder, persons who, in their judgment, possess the proper gifts and qualifications therefor. When these nominations are received by the Monthly Meeting it may proceed with their appointment. There shall be not fewer than three Elders in each Monthly Meeting, who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year.

2. Ministers and Elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation. Elders are to co-operate with, encourage and strengthen the ministers, in both ministerial and pastoral work, facilitate their labors, promote their usefulness, have

an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties; a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church. They are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive and to encourage their exercise and development in every proper way. They are to see that opportunities for such exercise are conveniently afforded. Feeling the weight of the responsibilities resting upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor, when the truth has been satisfactorily presented.

3. Elders are tenderly to advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to aid all in the attainment of a high standard of Christian life.

4. Each Yearly Meeting will use such method as it may deem best to ascertain the doctrinal views of Ministers and Elders, but persons who are known

not to hold and teach Christian doctrines as held by The Friends should not be recorded or retained in the station of Ministers or Elders.

CHAPTER IX.

QUARTERLY MEETINGS.

1. A Quarterly Meeting consists of the members of all the Monthly Meetings within its limits and subordinate to it. Its officers shall consist of a Clerk, a Correspondent, and a Treasurer, who shall be appointed on the recommendation of a Nominating Committee.

2. The Quarterly Meeting has the power to establish, divide or discontinue a Monthly Meeting, or to unite two or more Monthly Meetings.

3. If members belonging to two or more Quarterly Meetings, either in the same or different Yearly Meetings, request the establishment of a new Monthly Meeting, the request shall be sent to all the Quarterly Meetings to which the signers of the request belong, and their consent obtained. The request shall state when and where the new Monthly Meeting is to be held, and to what Quarterly Meeting it is to be attached. When the consent of all the interested Quarterly Meetings has been obtained, the Quarterly Meeting to which the new Monthly Meeting is to be attached shall proceed to establish it as requested.

4. In order to establish, discontinue, or divide a Quarterly Meeting, or to unite two Quarterly Meetings, application should be made by the Monthly

Meetings concerned, through their Quarterly Meeting, or respective Quarterly Meetings, to the Yearly Meeting for its action.

5. The Quarterly Meeting has supervision over the Monthly Meetings. It may review their proceedings and examine the records thereof, so that any irregularities of proceedings may be corrected by the Monthly Meeting. It shall receive appeals from the Monthly Meetings and decide upon them, and shall grant appeals from its own decisions to the Yearly Meeting.

6. The Quarterly Meeting may appoint a committee to advise with the Monthly Meeting in cases of difficulty, as it may know of such need, or upon the request of the Monthly Meeting.

7. At the last session before the Yearly Meeting, it shall receive from the Monthly Meeting all statistics required by the Yearly Meeting, and also reports on the state of the Church, and upon these shall base its report to the Yearly Meeting.*

8. It shall appoint representatives to attend the Yearly Meeting on its behalf. It shall designate such number of these as may be required by the Yearly Meeting, to represent it upon the Finance Committee of the Yearly Meeting.**

*Reports should be forwarded to the Yearly Meeting Clerk one week before Yearly Meeting.

**The Yearly Meeting designates one from each Quarterly Meeting, whose membership is 1,000, or less, and two from each Quarterly Meeting, whose membership is above 1,000, one of whom shall be a woman, and the Finance Committee's report shall be accepted by the representatives before it is presented to the Yearly Meeting.

CHAPTER X.

SECTION 1.—YEARLY MEETINGS.

1. A Yearly Meeting consists of the members of the Quarterly Meetings subordinate to it, and it possesses complete legislative, judicial and administrative authority. The design of its annual assemblies is the general ordering and regulation of the affairs of the Church in the service of God, and the maintenance and promotion of Christian faith, love, unity, life and practice throughout its subordinate meetings.

2. The Yearly Meetings shall be opened at the appointed time and place by the Clerk of the last annual meeting, who shall occupy his position until a successor is appointed. In the event of the absence of the Clerk, the Assistant or Recording Clerk shall perform this service. If neither shall be present, the meeting shall appoint a temporary Clerk.

3. The representatives from the Quarterly Meetings shall nominate to the second sitting of the Yearly Meeting persons to serve the meeting in the position of Clerk and Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Yearly Meeting has the power to decide all questions of administration; to counsel, admonish or discipline its subordinate meetings; to institute measures and provide means for the promotion of truth and righteousness; and to inaugurate and carry on departments of religious and philanthropic work.

5. The Yearly Meeting shall receive annual reports from the Quarterly Meetings as to the state of the Church to which it shall give prayerful consideration, and it shall extend such counsel and advice in relation thereto as it may deem necessary.

6. The Yearly Meeting shall annually receive abstracts from the minutes of the Quarterly Meetings, containing statements of business for its consideration and action. It may review the proceedings of any Quarterly Meeting and shall give advice and instruction to the Quarterly Meetings when these are requested, or may be thought necessary.

7. Business may be introduced to a Yearly Meeting in the reports from Quarterly Meetings, from the Permanent Board, from the Standing Committees of the Yearly Meeting, from a Special Committee on New Business, and in communications from the Five-Years Meeting, and from other Yearly Meetings. Business may also be laid before a Yearly Meeting by any of its members with the consent of the Clerk. When the matter is of special importance, it shall be referred to a committee before it is acted upon.

8. All propositions from Quarterly Meetings, and all proposed legislation affecting this Constitution and Discipline shall be introduced to the Yearly Meeting in writing and shall not be finally acted upon on the day of their introduction. Propositions for the amendment of this Constitution and Discipline must be referred to the Permanent Board of the Yearly Meeting, or to a special committee, for

its consideration for one year. When a proposition is approved by a Yearly Meeting, it shall be reported to the Five-Years Meeting, for its consideration.

(And if approved by that body, with such modifications as that body shall see fit to make, it shall then be submitted to the several Yearly Meetings for their action; and it shall become operative when it shall have been adopted by four-fifths of the Yearly Meetings constituting the Five-Years Meeting.*)

9. The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the Quarterly Meetings. Its procedure in treating such appeals is indicated in the section on Appeals.

10. The Yearly Meeting, unless incorporated under the laws of a State making it unnecessary, shall appoint Trustees—not fewer than three nor more than seven in each case—who shall hold the titles of its real estate, and have the same duly recorded in the official records of the State or County. Trustees shall be similarly appointed to invest all funds and other personal property, whether received by bequest, donation or otherwise, and to administer the same according to the direction of the donors. The Yearly Meeting shall have one or more such boards of Trustees as it may deem advisable. Due care must be exercised by Trustees to observe the requirements of the statutes of their several States in the administration of their trusts.

11. Each Yearly Meeting shall annually appoint

*Amendment approved by the Five Years Meeting in 1902, and submitted to the Yearly Meetings for their approval. Approved by this Yearly Meeting in 1903.

a Finance Committee, composed of those persons designated by the Quarterly Meetings for the service, who shall consider the propositions for appropriations by the Yearly Meeting and report upon them, audit the accounts of the Treasurer, and of the various boards and committees having charge of the expenditure of funds, and ascertain and report what amounts it will be necessary for the Yearly Meeting to raise.*

12. Each Yearly Meeting shall appoint a person to serve as Treasurer. He shall receive the money from the Quarterly Meetings, and from other sources, for the Yearly Meeting's use, and shall pay the same as directed by the Yearly Meeting or its Permanent Board. He shall be authorized to receive and officially receipt for all legacies, donations or other funds requiring a formal, legal acknowledgment.

13. When a meeting is discontinued, the property belonging to said meeting shall be vested in the Yearly Meeting, to be held in trust for some specific purpose, or to be used for the advancement of the general work of the Yearly Meeting, as that body may determine. All funds held by such discontinued meeting shall be administered in accordance with the directions of the original donors.

14. Each Yearly Meeting shall appoint one or more persons to serve as Correspondent. A Correspondent shall countersign certificates of ministers liberated for service in foreign lands, epistles

*See note on page 89.

and other documents issued to other Yearly Meetings, and such documents and transcripts of records as may require certification beyond the signature of the Clerk.

15. A proposition to establish a new Yearly Meeting shall be reported by the Yearly Meeting, or Meetings concerned, to the Five-Years Meeting.

16. Each Yearly Meeting may appoint an Evangelistic and Church Extension Committee, whose duties are prescribed in Part IV.

17. Each Yearly Meeting shall furnish to the Five-Years Meeting such statistical information as it may request.

SECTION 2.—THE PERMANENT BOARD.

1. Each Yearly Meeting shall have a Permanent Board (heretofore called the Representative Meeting), to consist of not more than fifty members* who shall be so selected that each Quarterly Meeting of the Yearly Meeting shall be represented. One-fifth of their number shall be appointed each year to serve for five years. It shall annually appoint a Clerk for the management of its business.

2. It shall meet at such times and places as the Yearly Meeting may designate, or upon its own adjournment. Special meetings may be called by the Clerk on the requisition of five members. Five days' notice of special meetings must be given in writing to all members, and the business to come before the special meeting shall be stated in the call. At least one-fourth of the total number of

*The number of members for this Yearly Meeting is fifty.

members shall be required for the transaction of business, and in no case shall action be taken unless one-fourth of the total membership of the Board approves.

3. The Permanent Board shall represent the Yearly Meeting in the interim of its annual assemblies, and it may act on behalf of the Yearly Meeting in cases where the interest or reputation of The Friends may render it necessary. It shall attend to such business as the Yearly Meeting may refer to it. It shall examine memorials of deceased members, transmitted to it from subordinate meetings, and such as are approved it may recommend to the Yearly Meeting for publication.

4. It shall inspect and perfect, when necessary, titles to lands and other estates belonging to any meeting; it shall attend to the appropriation of charitable legacies and donations when necessary, and it may give advice, where needed on such matters. It shall extend such advice and assistance to persons suffering on account of their Christian testimonies as their cases may require, and may apply to the Government, or to persons in authority on their behalf.

5. It shall keep a record of its proceedings, and annually lay the same before the Yearly Meeting.

6. It may draw on the Treasurer of the Yearly Meeting to pay the necessary expenses incurred in the execution of its duties.

CHAPTER XI.

THE FIVE-YEARS MEETING.

1. The Five-Years Meeting shall be composed of delegates appointed by the several Yearly Meetings on the American Continent. Each Yearly Meeting shall be entitled to five delegates, and to one additional delegate for each one thousand members or fraction thereof greater than five hundred.

2. The Five-Years Meeting shall be opened by the Clerk of the last Meeting, at 7:30 o'clock p. m., on the third Third-day of the Tenth month, at the place designated by its own adjournment, and he shall occupy his position until his successor is appointed. In the event of the absence of the Clerk, the first Assistant Clerk shall perform his service. If both are absent, or if neither is a delegate, the Chairman of one of the Yearly Meeting delegations shall act as temporary Clerk.

3. The chairmen of the delegations from the Yearly Meetings shall nominate at the second session of the meeting persons to serve the meeting as Clerk, First Assistant Clerk, and Second Assistant Clerk, and such others as may be deemed necessary for the efficient transaction of the business.

4. The Five-Years Meeting is invested with full jurisdiction over all matters delegated to it by this Constitution and Discipline. It shall also have advisory supervision of the interests of the denomination, and shall publish its full proceedings for

the information of the Yearly Meetings and their membership.

5. The expenses of the Five-Years Meeting shall be apportioned among the several Yearly Meetings according to their membership. The amount of the railroad fares of the delegates in going to and returning from the place of meeting shall be apportioned among the Yearly Meetings, according to the number of delegates to which they are entitled.

6. The Five-Years Meeting shall have charge of those departments of work assigned to it in Part IV.

CHAPTER XII.

NEW YEARLY MEETINGS.

When it is proposed to establish a new Yearly Meeting by setting off a portion of an existing meeting, or portions of two or more Yearly Meetings, or when two Yearly Meetings may wish to be united, such meeting or meetings shall inform the Five-Years Meeting of their approval of the proposition. The board of Foreign Missions shall, in like manner, inform the Five-Years Meeting when the organization of a Yearly Meeting is proposed in any of its mission fields. The Five-Years Meeting shall carefully consider the entire proposition, and shall establish such new Yearly Meeting if it shall deem it advisable to do so.

When a new Yearly Meeting is to be established, the Five-Years Meeting shall appoint a committee, not to exceed ten in number, to attend the opening of such Yearly Meeting, with the minute of the

Five-Years Meeting establishing it, and this committee shall inaugurate its sessions in accordance with the organization of existing Yearly Meetings.

Yearly Meetings may also show their interest in the establishment of a new Yearly Meeting by appointing committees to attend its opening.

CHAPTER XIII.

THE FINANCIAL SUPPORT OF THE CHURCH.

Meetings are to give careful attention to wise methods for raising funds for the service of the Church; they shall encourage voluntary giving, and shall make such arrangements as will extend to every member an opportunity to contribute as he may desire. Every member should contribute according to his means, and a failure to do this becomes a culpable avoidance of Christian duty. The ordinary necessary expenses of the meetings may properly be raised by quota.

CHAPTER XIV.

MEETINGS ON MINISTRY AND OVERSIGHT.

Ministers, Elders and Overseers will be aided in their work by co-operation and mutual consultation. To facilitate this, Meetings on Ministry and Oversight are established.

SECTION 1.—LOCAL MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Local Meeting on Ministry and Oversight is composed of all the Ministers, Elders and

Overseers within the limits of the Monthly Meeting of which they are members. Its regular meetings shall be held once in each month, or once in two or three months, as the needs may require. Special meetings may be called by the Clerk on the request of three members. Notice in writing shall be sent to the members five full days before such special meeting.

2. The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular session the members from each congregation shall designate one of their number to present to the meeting a verbal report of the spiritual condition and life of the congregation, the attendance at meetings for public worship, the character of the ministry and its adaptation to the needs of the meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service. These reports from the several congregations shall be practically considered, and such action shall be taken, or such advice and assistance given, as the circumstances may require.

3. When there is evidence that a person has received a gift in the ministry, action shall be taken in accordance with the chapter on the recording of ministers.

4. Where particular meetings feel the need of the

special service of ministers, the initiative in the arrangement therefor shall be taken by the pastoral committee of the congregation. They shall submit their proposal to the Monthly Meeting for its action. Such ministers shall carry on their labors in harmony with the principles of the denomination and agreeably to the provisions of this Constitution and Discipline, taking care that in all meetings for worship opportunity be afforded for the free exercise by the members of the congregation of any gifts for service which the Lord may confer. When a Monthly Meeting is satisfied that a minister's services in such position are no longer required, it should terminate this relation.

5. If any minister shall teach doctrines or encourage practices subversive of our faith, or shall appear to have lost his gift in the ministry and usefulness in his station, the Local Meeting on Ministry and Oversight shall report the case to the Quarterly Meeting on Ministry and Oversight. If that meeting concurs in such judgment, the case shall be reported to the Monthly Meeting for its action.

6. The Local Meeting on Ministry and Oversight shall appoint representatives to the Quarterly Meeting on Ministry and Oversight. It shall also report to such Quarterly Meeting a summary of the information received as to the spiritual condition and life of its congregations.

7. The Local Meeting on Ministry and Oversight shall annually appoint a committee of two to co-operate with a committee of the Monthly

Meeting, in nominating to the Monthly Meeting persons for appointment as Elders.

8. Once a year, or oftener, this meeting shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of the attendance upon public worship, of family devotions, of the conduct of the members in their relations to one another and to the world, of Christian work in which the members are engaged, and of such other matters as may pertain to the affairs of the congregation.*

SECTION 2.—QUARTERLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Quarterly Meeting on Ministry and Oversight is composed of the members of the Local Meetings on Ministry and Oversight within its limits. It shall meet regularly near the time of the Quarterly Meeting to transact the business pertaining to its department of Church government, and it shall appoint representatives, and make a report to the Yearly Meeting on Ministry and Oversight.

2. The Quarterly Meeting on Ministry and Oversight shall consider cases forwarded from the Local Meetings on Ministry and Oversight for the acknowledgment of ministers. When the proposition

*Two reports are to be made, one to be sent to the Monthly Meeting, as per Section 11, page 80; the other to the Quarterly Meeting on Ministry and Oversight, as per clause 6, page 100. These reports are not required to be alike, but should differ to suit the character of the meetings to which they are addressed.

for the acknowledgment of a gift in the ministry is approved, the said Quarterly Meeting shall so inform the Monthly Meeting. When the proposition is not approved it shall so inform the Local Meeting in which the proposition originated.

3. When a Quarterly Meeting on Ministry and Oversight has been informed by a local Meeting on Ministry and Oversight of the subversive character of the teachings or practices of any minister, it shall give the matter careful and prayerful attention. If it concurs in the judgment of the latter meeting, and the causes of complaint cannot be removed, the Quarterly Meeting on Ministry and Oversight shall then advise the Monthly Meeting to depose him from the ministry. Should the Local Meeting on Ministry and Oversight be manifestly neglectful in reporting any such case, or should it decline to do so, it shall be the duty of the Quarterly Meeting on Ministry and Oversight to institute proceedings therein on its own motion. The minister shall not sit as a member of the Meetings on Ministry and Oversight while his case is pending, but he may, if he desires, be present to make statements on his own behalf and to answer accusations. He must, however, retire while the decision is being made.

4. The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it

shall give special attention to new congregations, weaker meetings, and those without a ministry.

SECTION 3.—YEARLY MEETINGS ON MINISTRY AND OVERSIGHT.

1. The Yearly Meeting on Ministry and Oversight is composed of the members of the Quarterly Meetings on Ministry and Oversight within its limits. It shall meet annually at such time as the Yearly Meeting may direct, and thereafter on its own adjournment, but in no case so as to conflict with the sitting of the Yearly Meeting.

2. It shall receive reports from the Quarterly Meetings on Ministry and Oversight, covering the matters upon which they receive reports from the Local Meetings on Ministry and Oversight; and it shall annually report to the Yearly Meeting the condition and work of the ministry, and of its membership; it may address epistles of advice and instruction to its subordinate meetings, and appoint committees to visit them.

3. The Yearly Meeting on Ministry and Oversight shall carefully consider subjects which have reference to the spiritual needs of the Church, and it may report its judgment to the Yearly Meeting for its action.

PART III

RULES OF DISCIPLINE

CHAPTER I.

SECTION 1.—RECEPTION OF MEMBERS.

1. Application for membership may be made in writing to the Monthly Meeting through the members of the Pastoral Committee of the Congregation.

2. It shall be the duty of the Pastoral Committee before presenting the name of an applicant for membership to ascertain whether he makes a credible profession of faith in Christ as his Saviour, and accepts the doctrines of the Christian religion as held by The Friends; whether his present life indicates the sincerity of his profession, and whether he will conform to the Rules of Discipline. The judgment of the committee shall be given, with the application, and the Monthly Meeting shall act according to its best judgment. The Clerk shall inform the applicant of his reception into membership.

3. When a member is received, the announcement of his reception may be publicly made at the conclusion of a meeting for worship on the First Day of the week when he is present, that all the members may extend to him a welcome.

4. Parents or guardians may make application for the enrollment of minor children as associate members.

SECTION 2.—RECEPTION BY CERTIFICATE.

1. Monthly Meetings shall issue certificates of membership for such of their members in good standing, or for Associate members, as may remove to the limits of another Monthly Meeting, when the same is requested, or the Monthly Meeting deems it best to do so, and such certificate shall be accepted by the Monthly Meeting to which it is addressed, unless sufficient reason shall appear to the contrary. In every case the Monthly Meeting receiving the certificate shall inform the meeting which issued it of the action taken thereon, and the membership will not be transferred until such notice is received.

2. When an applicant for membership produces a letter of recommendation from another evangelical denomination, the Monthly Meeting may exercise its judgment as to receiving him on this recommendation.

3. The acceptance and the issuing of all certificates shall be recorded on the minutes of the Monthly Meetings, and the list of members corrected accordingly. Removal certificates for ministers shall include a certificate of this position. The official positions of Elders and Overseers are not transferable.

**SECTION 3.—RESIGNATION AND FORFEITURE
OF MEMBERSHIP.**

1. Resignations of membership shall be made to the Monthly Meeting in writing. The Monthly Meeting may exercise its discretion in accepting a resignation.

2. If a member in good standing wishes to unite with some other evangelical body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing, whereupon his membership with The Friends shall cease.

3. When any member shall have united with another religious body, the Monthly Meeting, on information thereof, shall remove his name from the list of members and inform him of its action.

4. Members removing to places remote from any Monthly Meeting should correspond with their Monthly Meetings, and, where practicable, Monthly Meetings through a committee, should correspond with their absent members. If no information has been, or can be, received from a member for a period of three years, his Monthly Meeting, in its discretion, may remove his name from its list of members.

CHAPTER II.**SECTION 1.—DEALING WITH OFFENDERS.**

1. All formal complaints against a member shall be introduced to his Monthly Meeting in writing by the Overseers, whereupon a committee shall be appointed to confer with the offender, who shall seek in a spirit of love, to show him his error, and to

lead him to repentance and confession of the same, in order that he may be restored to fellowship in the Church. If the exercise of due care and forbearance shall be without avail, the Monthly Meeting shall execute a minute of disownment and furnish the offender with a copy of the same.*

2. When any member habitually neglects the attendance of meetings for worship, without reasonable excuse, after a period of three years, due care having been extended by the Monthly Meeting, his name may be removed from the list of members, and the meeting shall inform him of its action.

3. If any member shall deny the fundamental doctrines of the Christian religion, or shall be guilty of conduct that brings the Christian religion into public disrepute, the Monthly Meeting shall appoint a committee to endeavor, in a Christian spirit, to reclaim him; if this proves unavailing, it shall disown him.

SECTION 2.—APPEALS.

1. When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may file with the next Monthly Meeting, or the one succeeding it, his appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall enter the same upon its minutes and inform the Quarterly Meeting thereof. A committee of three shall be appointed to represent it in the case before the Quarterly Meeting.

2. When a Quarterly Meeting receives a notice

*And inform him of his right of appeal.

of appeal from a Monthly Meeting it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine the whole proceedings in the case from their commencement, giving the appellant and the Monthly Meeting's committee a full hearing. If it be found that the offence has been rightly adjudged and the charge substantiated and that the proceedings have been in accordance with the Constitution and Discipline, they are to so report to the Quarterly Meeting, and that meeting, if it approves of the report, shall confirm the judgment of the Monthly Meeting and inform the appellant of the result.

3. But if it be found that the offence has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings the rights of the appellant have been infringed, the committee shall report in accordance therewith, and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting.

4. In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again, and correct its error.

5. Should the appellant be dissatisfied with the decision of the Quarterly Meeting, he may file with the next Quarterly Meeting, or the one succeeding

it, but none later, his appeal to the Yearly Meeting for its review of the case. The Quarterly Meeting shall enter the same upon its minutes, inform the Yearly Meeting thereof, and appoint a committee of three, or more, to represent it, in the case before the Yearly Meeting, or a committee of the same. The Yearly Meeting shall call all cases of appeal not later than the second day of the sitting of that body.

6. An appellant shall have a right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the meeting.

7. The committee appointed by the Yearly Meeting in a case of appeal from a Quarterly Meeting shall examine into and judge of the nature of the offence, and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meetings in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

8. In every case of appeal the decision shall be recorded upon the minutes of the superior meeting, and the clerk of that meeting shall forward a transcript thereof to the meeting or meetings whence it came, with instructions to enter the same upon their minutes.

9. A Monthly Meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the Quarterly Meeting.

CHAPTER III.

MARRIAGE.

1. Parties desiring to unite in marriage according to the long-standing custom of The Friends should inform the Monthly Meeting of which one or both of them are members that they intend marriage with each other, which meeting shall enter the proposal on its minutes; and, if either party is a minor, consent of parents or guardians must be given to the meeting.

2. If either party be a member of another Monthly Meeting, the Monthly Meeting where the proposition is introduced should have information thereof, so that the name of the Monthly Meeting may be entered on the record.

3. When any one of our members desires to join in marriage with one not in membership with us, the same procedure is recommended as when both are members, the Monthly Meeting noting the fact of non-membership on its records.

4. If any objections have been presented to the Overseers, which they shall judge reasonable, they should inform the Monthly Meeting, and a committee should be appointed to investigate and report, when the meeting may dismiss the case or proceed in it, as shall appear right.

5. If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to the Rules of Discipline.

6. A committee of two men and two women shall be appointed to attend the marriage, to see

that it is properly conducted, and make report to the Monthly Meeting.*

7. Monthly Meetings shall not, in any case, recognize marriage proceedings under circumstances which would violate the laws of the State in which the marriage is solemnized.

8. Marriages under the Rules of Discipline shall be solemnized in a regular week-day meeting, or in a meeting appointed by the Monthly Meeting.

9. At a suitable time in the meeting the parties should stand up, and, taking each other by the right hand, declare to the following effect, the man first:

"In the presence of the Lord, and before these witnesses, I take thee, D. E., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband, as long as we both shall live."

And the woman in like manner:

"In the presence of the Lord, and before these witnesses, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife, as long as we both shall live."

10. A certificate is then to be signed by the parties, the man first, the woman adopting the name of her husband; and then it is to be audibly read by some proper person. At the conclusion of the meeting it should be signed by others as witnesses.

11. Parties who are to marry must carefully

*The committee will also place the marriage certificate in the hands of the Recorder.

observe the requirements of the laws of their State, both in obtaining a license, when such is required, and in reporting the marriage to the proper civil officers.

12. Each Yearly Meeting may adopt such regulations for the solemnization of marriage as its local conditions may make advisable.

CHAPTER IV.

SECTION 1.—DIVORCE.

The marriage relation is the most sacred of human engagements, and it is solemnly entered into for life. It must not be broken except upon the grounds set forth in the Holy Scriptures. While this relation may be abused, so as to bring suffering upon innocent persons, the moral welfare of the individuals and of the community requires that the sacred permanency of its obligations be maintained. The scriptural, moral and legal obligations and restrictions apply to husband and wife alike.

SECTION 2.—TEMPERANCE AND THE LIQUOR TRAFFIC.

All members are earnestly warned against the use of all intoxicating liquors, and of opium in all of its preparations, except for purposes strictly medicinal, and in the manufactures and arts; and they are advised to abstain from the use of tobacco. The use of these tends to physical, mental and moral injury.

As the liquor traffic is a great cause of poverty and crime, and a serious obstacle to the spread of

the Gospel, members of the Church should never engage in it in any way, but should be active, earnest and emphatic in their opposition to this great evil. The liquor saloon should receive no countenance in any manner whatsoever.

SECTION 3.—SECRET SOCIETIES.

The rights of individuals to freedom of action, within proper bounds, must be maintained, but it is the duty of the Church to warn its members against whatever may, in any way, interfere with the best development of Christian character. The so-called "secret societies" may often have benevolent and useful provisions for their members, while at the same time, there may be influences in their association that lower the moral standards, or lead away from the religious interests, or undermine the grounds of faith. The mere pledge to secrecy is a surrender of manly independence that tends to moral decadence. Members of the Church should be very circumspect in these important matters, and they will find safety in the complete avoidance of such relations.

CHAPTER V.

SECTION 1.—QUERIES.

1. The intention in directing the following queries to be seriously considered is not only to inquire into the state of the meetings, but also to encourage every member to examine himself whether he acts consistently with the principles of the Christian religion.

No arrangements, however perfect, can take the place of individual faithfulness to Christ, and daily dependence upon the help of the Holy Spirit, which are necessary to growth in the spiritual life and to usefulness in the Church. The serious consideration of the following queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the Church in a healthy condition.

2. These queries are to be read in Monthly and Quarterly Meetings three times a year.*

Query 1. Are all meetings for worship and discipline duly held, and are you regular and punctual in attending them?

Query 2. Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest efforts to end them speedily?

Query 3. Do you seek to maintain a religious life, and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

Query 4. Do you, who have children or others under your care, endeavor to train them for upright and useful lives; and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

*Or before each congregation First-day morning.

Query 5. Do you abstain from the manufacture, sale, or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character; and do you observe true moderation in all things?

Query 6. Do you maintain the Christian principle of peace and consistently refrain from bearing arms and from performing military service as incompatible with the precepts and spirit of the Gospel; from taking or administering oaths; and from defrauding the public revenue?

Query 7. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises and prompt in the payment of your debts; careful to live within your income; and to avoid involving yourselves in business beyond your ability to manage?

Query 8. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of the poor and those likely to require aid inspected and relieved?

SECTION 2.—QUERIES FOR MEETINGS ON MINISTRY AND OVERSIGHT.

These queries are to be read three times a year in the Local and Quarterly Meetings on Ministry and Oversight.

Query 1. Are you diligent in attending your meetings for worship and discipline, and careful to promote the attendance of your families?

Query 2. Are you in unity with one another, and with the meetings to which you belong, harmoniously laboring together in the love of the Gospel? Have you an earnest religious exercise for the conversion of sinners, and for the building up of believers?

Query 3. Do you prayerfully endeavor to occupy, under the guidance of the Holy Spirit and in humble dependence upon Christ, the spiritual gifts with which you have been entrusted? Do you cherish an active interest in all who engage in the ministry or other Christian work; and do you make evident your loving sympathy with them and their service?

Query 4. Are you good examples to others in uprightness of life? Do you frequently read the Holy Scriptures, prayerfully seeking a right understanding of them under the enlightening influence of the Holy Spirit?

PART IV

DEPARTMENTS OF WORK

CHAPTER I.

THE PASTORAL COMMITTEE OF THE CONGREGATION.

1. It is the duty of this Committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit the families of attenders of meetings, to extend a special care to those attenders who are not members and to invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the Associate members, and encourage them to become Active members as soon as they are prepared to do so.

2. The Pastoral Committees shall receive applications for membership, examine each case carefully, and act upon it as provided in Section 1, Chapter I., Part III. (See page 104.)

CHAPTER II.

THE EVANGELISTIC COMMITTEE OF THE QUARTERLY MEETING.

The Quarterly Meeting shall have the general oversight and care of the evangelistic work within its borders; it shall be diligent to assist the congregations in

carrying it on, and it shall have authority to open and assume charge of new fields of labor. It may annually appoint an Evangelistic Committee to advance these interests, whose chairman shall be an advisory member of the Yearly Meeting's Committee on Evangelistic and Church Extension Work.

CHAPTER III.

EVANGELISTIC AND CHURCH EXTENSION COMMITTEE OF THE YEARLY MEETING.

1. Each Yearly Meeting may appoint a Committee on Evangelistic and Church Extension Work, whose duty it shall be to ascertain the needy fields within the limits of the Yearly Meeting, and endeavor to meet the requirements of these by such gospel service as may, under the Divine blessing, arouse the lukewarm and indifferent, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of the Church. Special attention shall be given to gathering the scattered membership and to the establishment of meetings where practicable. They shall be authorized to secure funds by voluntary contributions for building new meeting houses and repairing old ones. When this committee engages in evangelistic work within the limits of a Quarterly Meeting, it shall maintain harmonious relations with the Quarterly Meeting on Ministry and Oversight.

2. The committee shall organize by the appointment of a Chairman, a Secretary, and a Treasurer, who, with the General Superintendent, where one is

appointed, shall constitute the Executive Committee. These persons shall perform the duties usually pertaining to their positions.

3. Upon the nomination of the committee, the Yearly Meeting may appoint a General Superintendent of Evangelistic and Church Extension Work, who shall perform such duties as the committee may direct.

4. The committee shall give to ministers, or other workers who desire to engage in special pastoral or evangelistic service, certificates as provided for in Paragraph 6, Section 2, Chapter VII., Part II.*

5. The chairman of the Quarterly Meeting's committees shall be advisory members of this Yearly Meeting's committee.

CHAPTER IV.

BOARDS OF THE FIVE-YEARS MEETING.

SECTION 1.—BOARD OF FOREIGN MISSIONS.

A Board of Foreign Missions shall be organized to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to be designated by the Yearly Meetings when their delegates to the Five-Years Meeting are appointed, and who may or may not be delegates to the Five-Years Meeting, to serve for five years. Each Yearly Meeting shall fill vacancies in its own representation. The Board of Foreign Missions

*See page 85.

thus constituted shall meet before the final adjournment of the Five-Years Meeting and appoint from among its members a Chairman, a Secretary, and a Treasurer, and at least two others, who, with these officers, shall constitute an Executive Committee. The names of these officers, shall be reported to the Five-Years Meeting and published in its proceedings.

The Board of Foreign Missions shall have a general advisory oversight of the Foreign Mission work of the several Yearly Meetings represented in the Board. With the approval of two-thirds of its members it may enter upon mission fields not occupied by any Yearly Meeting; and it may assume control of such missionary work as any Yearly Meeting may see fit to transfer to it.

The members of the Board from the several Yearly Meetings shall fully inform the Secretary as to the mission needs, and of the work done by their Yearly Meetings and their subordinate meetings.

The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Executive Committee shall be paid their actual expenses incurred in the performance of their duties.

It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee, and to order such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

The Secretary shall be the executive officer of the Board, and it shall be his duty to collect information respecting the condition and needs of Foreign Mission fields, and to learn as far as possible, the best means of supplying those needs; to obtain from the members of the Board, and from other sources, full information of the Foreign Mission work carried on by the several Yearly Meetings represented in the Board, or by the members of these Yearly Meetings, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the Foreign Mission work of Friends in America, and in general to obtain and impart such information, from within and without the denomination, as may aid the Foreign Mission work.

The Secretary shall be paid such salary as the Board may determine.

It shall be the duty of the Treasurer to receive all funds for the use of the Board, and to disburse them on the order of the Chairman, countersigned by the Secretary. He shall keep the said funds in a separate bank account, and his accounts shall be examined annually, or oftener, by the auditors appointed by the Board.

The Secretary and Treasurer shall annually make separate reports to the members of the Board and to each Yearly Meeting, and the Board shall make full report to the Five-Years Meeting.

Voluntary contributions for the work of the Board, or for the separate missionary work of the

Yearly Meeting, shall be annually solicited in every congregation of each Yearly Meeting, care being taken to give to each member an opportunity to participate therein; and each Yearly Meeting will make the necessary arrangements therefor.

The expense of the administration of the Board, not otherwise provided for, shall be apportioned to the several Yearly Meetings uniting in the work of the Board, according to the number of their members, and each Yearly Meeting shall raise its quota thereof in such manner as it may choose.

If there shall be any Yearly Meeting that does not adopt this Constitution and Discipline, or any Association within such Yearly Meeting which may yet desire to place all or any portion of its mission work under the direction and control of the Board of Missions, the Board shall be at liberty to undertake the same with such arrangements as to representation on the Board and the expense of the work as may be agreed upon.

The Board of Foreign Missions shall become incorporated under the laws of the State of Indiana, with the title of "American Friends Board of Foreign Missions," and they shall appoint Trustees to receive, invest and administer, according to the laws of the said State, such gifts, bequests and contributions as may be made for the use and purposes of the Board. This incorporation shall include provisions for holding and transferring real estate wherever necessary.

The Board of Foreign Missions may establish regulations for the admission of members into the

Church in the various fields under its care, and for the establishment and organization of meetings of such members. These meetings shall continue under the care and supervision of the Board until such time as it may appear to be advisable to attach them to some existing Yearly Meeting, or until, in its judgment, a new Yearly Meeting should be established, when the Board shall report the situation, with its recommendations, to the Five-Years Meeting, which body, after careful consideration, shall be at liberty to establish such Yearly Meeting in the manner directed in the section on new Yearly Meetings.

SECTION 2.—EVANGELISTIC AND CHURCH EXTENSION BOARD.

An Evangelistic and Church Extension Board shall be appointed by the Five-Years Meeting, to consist of two members from each Yearly Meeting, and an additional member for each eight thousand members and fractional part thereof above five thousand, to serve for five years. The committee thus appointed shall meet before the final adjournment of the meeting, and appoint from among its members a Chairman, a Treasurer, and a Secretary, who, with at least two additional members appointed for the purpose, shall constitute the Executive Committee. The names of these officers shall be reported to the meeting and published in its proceedings.

The duties of these officers shall be such as the Board may determine.

The members of this Board shall inform the Secretary of the needs for Evangelistic work in their several Yearly Meetings, of its progress, and of the names and organizations of such Evangelistic Committees as these meetings may have, and the Secretary shall keep a complete record of the ministers and their addresses in all the Yearly Meetings.

The Evangelistic and Church Extension Board shall obtain such information as may be possible in reference to neglected fields within the several Yearly Meetings, or in territory accessible therefrom, and shall advise the Evangelistic and Church Extension Committee of the Yearly Meeting in reference thereto. Where the needs of these fields are greater than the Yearly Meeting in whose care they are placed can properly meet, the Board may assist in the work, upon the request of the Yearly Meeting, by the contribution of funds obtained for this purpose by solicitation from friends and others. When such fields, within or without a Yearly Meeting, have been entered upon, and the erection of buildings for public worship has become advisable, the Evangelistic and Church Extension Board shall solicit funds for this purpose, in such manner as it may deem proper; it shall advise in reference to the erection of such buildings, and it may take temporary charge of the work where it may seem desirable to do so. It may also establish a permanent building fund.

The Board may also make loans of judicious amounts, from funds in its hands, taking proper security for their repayment, for the purpose of aiding in the erection of buildings for public worship wherever,

in the judgment of the Board, such assistance may be advisable. In the discretion of the Board the loan may be free from interest for a term not to exceed three years.

The Evangelistic and Church Extension Board shall make a report of its work to the Five-Years Meeting. The expense of its correspondence shall be met by this meeting.

SECTION 3.—LEGISLATION.

The Five-Years Meeting shall appoint a committee of two members from each Yearly Meeting, and this committee shall appoint from its members a sub-committee of five. The former, in conjunction with the Permanent Boards of the Yearly Meetings, shall give attention to legislation in their respective States affecting the denomination and the interests it represents; and the latter shall give attention to subjects before the National Congress, and in those States where there are no organized meetings of The Friends. The committee shall have authority to issue statements as to the position of this branch of the Church when urgent occasions shall arise.

SECTION 4.—EDUCATION.

The Five-Years Meeting shall appoint a committee, to consist of one member from each Yearly Meeting, who shall give information concerning such educational needs as may arise, who may advise for or against the establishment of new institutions, or the closing or consolidation of old ones; who may recommend text-books that give valuable

information concerning the history or doctrines of our branch of the Church; and who may establish a Friends Teachers' Agency.

SECTION 5.—PHILANTHROPY.

It shall also be the duty of the Committee on Legislation to aid members of the Church anywhere who, from exceptional causes, may need assistance not rendered by the customary manner of caring for the poor, and to participate with other Christians in relieving distress resulting from unusual causes. They shall be at liberty to solicit contributions for the purpose of their appointment.

SECTION 6.—INDIANS AND NEGROES.

The Five-Years Meeting may undertake the work of securing justice to the North American Indians and Negroes in all their interests, and may engage in efforts for their education, civilization and christianization where it may deem it advisable to do so.

SECTION 7.—PEACE AND ARBITRATION.

The Five-Years Meeting may engage in the work of advancing the cause of Peace and Arbitration whenever it may deem it advisable to do so.

ADDITIONS

(The following are general additions by this Yearly Meeting.)

ADVICES.

Monthly Meetings are recommended to have the following advices read at suitable times:

These advices are to be read, with a suitable pause between them, as a means of exciting those present to a consideration whether there is any occasion for an extension of care in these respects, in relation either to themselves or others:

Parents and heads of families are earnestly advised to maintain daily family worship. For this purpose let them collect their families and read a portion of the Holy Scriptures, with their minds turned to their Divine Author with prayer that He would apply them to the hearts and understandings of themselves and children. They should also seek for divine ability to unite with their families in vocal prayer and praise.

Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour, Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father.

Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let the reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful to one another, and sympathizing with each other in the trials and afflictions of life.

Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor, and endeavor to promote the temporal, moral and religious well-being of your fellow-men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain a strict integrity in your transactions in trade, and in all your outward concerns.

Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living.

Carefully maintain in your own conduct, and en-

courage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or for your children, as may in anywise interfere with a growth in grace.

Avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the frequenting of public houses and places of idle resort, and the use of all intoxicating beverages, and of tobacco and opium.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer and their Sanctifier.

Finally, dear friends, let your whole conduct and conversation be such as becomes the Gospel. Exercise yourselves to have always a conscience void of offense toward God and man. Be steadfast and faithful in your allegiance and service to your Lord; continue in His love, endeavoring to keep the unity of the Spirit in the bond of peace. 1791. 1801. 1833. 1861. 1875.

ADVICES TO MEETINGS OF MINISTRY AND OVER-SIGHT.

Meetings of Ministry and Oversight are recommended to use the following advices:

Be constant in your endeavors, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading and diligent in meditating upon the Holy Scriptures, and be careful not to mis-quote or misapply them. In preaching, writing, or conversing about the things of God, keep to the use of sound words, or scripture terms.

Be careful to adorn the doctrine of God our Saviour in all things; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience and charity.

Be watchful not to become entangled with the cares of this world; and guard against the snare of accumulating wealth; manifesting Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry; watching over the young and inexperienced with tender Christian concern, encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit; be careful not to exceed the measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach, not yourselves, but Christ Jesus the Lord; reverently asking wisdom of God, that you may be enabled rightly to divide the word of truth. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord. Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry.

Be tender at all times of each other's reputation, and watchful lest you hurt each other's service.

As servants of the same Lord, with diversities of gifts, but the same spirit, maintain a lively exercise harmoniously to labor for the spreading and advancement of the truth.

Let ministers endeavor to express themselves audibly and distinctly, and guard against all tones and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions toward the conclusion of a meeting, when it was left well before.

When traveling in the service of Christ, be careful to move under his guidance. Let your visits be neither short and hurried, nor burdensome, nor unnecessarily expensive; giving no offense in anything that the ministry be not blamed.

Prayer, thanksgiving and praise are an important part of worship. May they be offered in spirit and in truth, with a right understanding, seasoned with grace. When engaged therein, avoid many words and repetitions; be cautious of too often repeating the high and holy name of God; neither let prayer be in a formal and customary way, nor without a reverent sense of Divine influence.

Finally, dear friends, take heed to yourselves, and to all the flock amongst whom you have been called to labor. Be faithful; be patient; be in earnest to fulfill your appointed service, that when the Chief Shepherd shall appear ye may receive the crown of glory that fadeth not away. 1775. 1792. 1833. 1861. 1876.

(The following are extracts from the old Discipline, now proposed for insertion in the Uniform Discipline for Indiana Yearly Meeting.)

MORAL DUTIES.

OATHS.

Believing, as we do, that the command of Christ, "Swear not at all," reiterated by the Apostle James, is imperative, we are bound religiously to obey it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor toward them.

LAW AND ARBITRATION.

If any of our members be complained of for withholding a just debt, they should be tenderly urged to payment; and if this be unavailing, they should be treated with as in other cases of disorderly conduct; but if any manifest an honest intention to satisfy their creditors without preference, let compassion and aid be extended to them as brethren and objects of Christian charity. Should differences unfortunately arise between our members in regard to their property rights, instead of resorting to the law, they are to proceed as follows:

The party who thinks himself or herself aggrieved, should in the first place, calmly and kindly request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he or she may authorize, should take with him one or two of the overseers or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose suitable Friends as arbitrators, and mutually engage by bond or other written instrument adapted to the occasion, to abide by their determination.

Should this proposal be acceded to and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place and attend to the business without unnecessary delay; giving the parties a fair and full hearing in the presence of each other, but listening to neither of them apart nor suffering their own sentiments to be known abroad, till they have fully digested the subject and come to a clear decision; which they should be careful to do within the time agreed on.

But if either of the parties refuse to submit the matter in dispute to arbitrators, or, when that is done, neglect to give his or her attendance when desired without assigning a sufficient reason; or not abide by their award when issued; the matter shall be referred to the overseers.

When arbitrators are at a loss for want of legal knowledge, it will be proper for them at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they should not consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously, fearing the Lord. They should shun all previous information respecting the case; or, having heard anything in regard to it, remain as much as possible unbiased thereby. They should reject no evidence or witness proposed, nor receive any but in the presence of both parties; and in their award, they need not assign any reason for their determination.

TRADE, CHRISTIAN SIMPLICITY AND MODERATION.

While commanding diligence in all lawful temporal business, Friends are counseled against a spirit of covetousness and an inordinate desire for worldly riches; against engaging in business beyond their ability to manage, and hazardous or miserly speculative enterprises.

Honesty in dealing, truthfulness in word and faithfulness in meeting every obligation are absolute requirements of every Christian.

We caution against gayety in dress and deportment, ostentation in style of dwelling houses and their furnishings, and extravagance in manner of living.

If a Friend has become financially embarrassed and has afterward recovered from such condition, he is morally bound to satisfy his creditors to the extent of his ability, although he may have been legally discharged from such obligation.

Frequent inspection of the condition of temporal affairs and keeping of accurate accounts are earnestly advised as well as freedom from the dangers of giving security for others.

Children should be guarded against forming habits of extravagance in gratifying both real and imaginary wants, which habits, once formed, are liable to grow as age advances, and may lead to dishonesty and attendant evils.

ACKNOWLEDGMENTS.

It is directed that offenders who incline to make acknowledgments of their offenses, shall prepare the same in writing, which ought to be offered to the committee appointed in their case. And if the purport is judged to be suitable to the occasion, the committee is to present it to the Monthly Meeting for its action. The meeting is then to consider the case, and inform the party of the result.

UNITY AND DETRACTION.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii., 1.

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offense, but each in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be avoided, and the churches preserved in a state of peace and tranquility.

ADVICE TO PARENTS AND CHILDREN.

As next to our own souls, our children are the very immediate objects of our care and concern, we impress on all who are parents and governors of families, the great and lasting importance to the youth of religious education. This would lead them to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, His wisdom, goodness, power, and omnipresence.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take advice of godly parents, guardians and friends; ever remembering that children ought to obey their parents in the Lord, and that disobedience therein is a breach of the moral law and is always offensive in the divine sight.

Friends are advised to procure for their families instructive and suitable books, so that they may be well provided for.

We tenderly and earnestly encourage all our members to the individual, private devotional reading, and to the prayerful study of the Holy Scriptures. As such a practice becomes habitual, they will more and more understand the experience of the Psalmist, "How sweet are thy words unto my taste, yea sweeter than honey unto my mouth."

No less do we earnestly advise and exhort all parents and heads of families to instruct their children and those under their care in the doctrines and precepts of the Christian religion as contained therein.

CARE OF THE POOR.

It is directed that the cases of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them, in such business as they are capable of. And in the exercise of this benevolent care, it is desired that the committee may always guard against unnecessarily exposing the names or situation of our fellow-members. Those who need pecuniary aid ought to accept the deliberate advice of their Friends.

FUNERALS.

Two or more suitable Friends of each particular meeting should be appointed by Monthly Meetings to attend at the funerals of our members for the assistance of those concerned.

In view of the solemn occasion of the decease of a Friend it is advised that a season of worship should be had at all funerals, and that good order be maintained. The committee may advise as to the propriety of holding a religious meeting at the meeting-house, and, if thought best to hold one, the time at which it shall be held.

MEMORIALS.

Monthly Meetings are advised to exercise due care and deliberation before they conclude on issuing testimonies or minutes concerning deceased Friends, whether ministers or others, whose lives have been marked by devotedness to the cause of their Lord and to the service of the church. In drawing up such documents, when it is judged proper to issue them, Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of divine grace in the lives of the Lord's faithful servants. Testimonies, when drawn up, are to be presented by the Monthly Meeting to its Quarterly Meeting, and the Quarterly Meeting may either send it forward to the Permanent Board, or withhold altogether any such testimony. If approved by the Permanent Board, such testimony is to be laid before the Yearly Meeting for its action before being printed.

FORM OF MARRIAGE CERTIFICATE.

Whereas, A. B., of, in the County of, in the State of, son of C. and H. B., of and D. E., daughter of F. and G. E., of, having made known their intentions of marriage with each other, before a Monthly Meeting of the religious Society of Friends, held at, (where either party is a minor, having parents or guardians, unless in the case of unreasonable objections, add:) their proposals of marriage were allowed by the meeting. These are to certify whom it may concern, that for the full accomplishment of their intentions, this day of month, in the year of our Lord,, they the said A. B. and D. E., appeared in a public meeting of the said people, held at, aforesaid; and A. B., taking D. E. by the hand, declared that he took her to be his wife, promising, with divine assistance, to be unto her a loving and faithful husband, until death should separate them; and then D. E. did in like manner declare that she took him, A. B., to be her husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death should separate them. And moreover, they, the said A. B. and D. E., (she according to the custom of marriage, adopting the name of her husband), did, as a further confirmation thereof, then and there, to these presents set their hands.

A. B.

D. B.

And we, whose names are also hereunto subscribed, being present at the solemnization of the said marriage, have as witnesses thereto, set our hands the day and the year above written.

FORM OF REMOVAL CERTIFICATE.

To.....*Monthly Meeting of Friends,*

.....
Dear Friends:

.....
member.. of this Meeting, having removed and settled within the limits of your Meeting,

THIS IS TO CERTIFY, That, upon due inquiry, no obstruction appears to the issuing of a Certificate transferring ..h.. membership to your Meeting. We therefore recommend ..h.. to your Christian care.

Please acknowledge ..h.. reception to our correspondent.

In love, we are your friends.

*By direction and in behalf of*Monthly Meeting of Friends, held at,, County, Indiana,.... Month...., 19...**

.....*Clerk.*

.....*Correspondent.*

FORM OF LETTER OF MEMBERSHIP.

To.....
.....

inform.. us that ..he.. desire.. to unite in membership with..... denomination of Christians, and request.. a letter stating ..h.. standing in our church.

THIS IS TO CERTIFY, That ..h.. member.. of this Meeting in good standing among us, and as such we commend ..h.. to your Christian care.

Please acknowledge ..h.. reception to our Correspondent. This letter will be void if not presented within six months from the date of its issue.

Signed by direction of and on behalf of Meeting of Friends, held in, Indiana,
..... Month, 19...

..... Clerk.
..... Correspondent.

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